

# THE MESSENGER.

Dr A H Strickler  
14 Feb'y 83

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 16.

PHILADELPHIA, WEDNESDAY, APRIL 18, 1883.

WHOLE NO. 2519.

THE MESSENGER.  
ISSUED WEEKLY  
BY THE  
PUBLICATION BOARD  
OF THE  
REFORMED CHURCH  
IN THE  
UNITED STATES.  
Office, 907 Arch Street,  
Philadelphia, Pa.  
For Terms &c., see BUSINESS DEPARTMENT.

## Poetry.

### PRAYER FOR PURITY.

By Rev. H. B. Beegle.

Wash me, O Lamb of God,  
Wash me from sin;  
By Thy atoning blood  
O make me clean;  
Purge me from every stain,  
Let me Thine image gain,  
In love and mercy reign  
O'er all within.

Wash me, O Lamb of God,  
Wash me from sin;  
I long to be like Thee,  
All pure within;  
Now let the crimson tide,  
Shed from Thy wounded side,  
Be to my heart applied,  
And make me clean.

Wash me, O Lamb of God,  
Wash me from sin;  
I will not, cannot rest  
Till pure within;  
All human skill is vain,  
But Thou canst cleanse each stain,  
Till not a spot remain,  
Made wholly clean.

Wash me, O Lamb of God,  
Wash me from sin;  
By faith Thy cleansing blood  
Now make me clean.  
So near Thou art to me,  
So sweet my rest in Thee,  
O blessed purity,  
Saved, saved from sin.

Wash me, O Lamb of God,  
Wash me from sin;  
Thou, while I trust in Thee,  
Wilt keep me clean;  
Each day to Thee I bring  
Heart, life, yea, every thing;  
Saved, while to Thee I cling,  
Saved from all sin.

—Christian Advocate.

## Communications.

For the Messenger.

### PROOF OF THE RESURRECTION.

"In this materialistic age, when all the world is demanding facts, it is perhaps a little unfortunate for Christianity that the proofs of the authenticity of some of its dogmas are not more tangible to ordinary comprehension."—*Daily Paper*.

These editorial words were published on the day which commemorates the rest of the Saviour's body in the tomb, the day between the anniversary of the death of Christ upon the cross and of His resurrection from the dead. They set us to thinking. The supreme miracle of Christianity is the resurrection of Jesus Christ. Everything for the truth of Christianity as a supernatural revelation depends upon that fact. Without it Christianity may still be regarded as a religion among the religions of the world, and as even superior to them all in the spirit of its precepts, but it can lay no claim to the possession of a supernatural revelation. But if the resurrection of Christ is a fact, then the main point in regard to Christianity must be conceded, viz., that it is a supernatural revelation. Spinoza, the great philosopher of modern pantheism, and confessedly one of the greatest thinkers of any age, once said, "If I could be convinced that Jesus Christ raised Lazarus from the dead, I would at once give up my philosophy and believe in Christianity." But the resurrection of Christ is a greater miracle than the raising of Lazarus. If this miracle can be proved all else pertaining to the point, whether Christianity is a supernatural revelation or not, may be readily conceded. If we can believe in this greatest of all miracles it will be an easy matter to believe in the other miracles recorded in the New Testament, and in the fact of prophecy likewise.

This being so, it occurred to us to ask

why the fact of Christ's resurrection was not so ordered as to place it beyond the possibility of doubt? And so we were led to ask ourselves further, whether it is "perhaps a little unfortunate for Christianity that the proofs of some of its dogmas" (take, for instance, the resurrection of Christ) "are not more tangible to ordinary comprehension?" If Christianity is a supernatural revelation, we may suppose that the Being who made the revelation could have accompanied it with proofs that would be tangible to ordinary comprehension, and if He has seen good not to do so, there must be good reasons for it, and we may modestly and reverently inquire into the nature of those reasons. We do not aim at advancing an argument in favor of the authenticity of the revelation contained in the Bible, but simply to raise the question whether, on the supposition that this revelation is authentic, it is in any way unfortunate that it cannot, or does not, present more tangible proofs of the fact. If this question may be properly decided in the negative, then the fact that Christianity does not present more tangible proofs of its authenticity cannot at least weaken its claims to men's belief, even though it may add nothing to the positive argument in favor of these claims.

The resurrection of Christ, supposing it to have actually occurred, might have taken place in an open and public manner, and been accompanied with evidence addressed to the senses. Why was not this the case? Why did no mortal eye witness His coming out of the tomb, not even His own disciples? No doubt other plausible reasons might be given. We venture to give this one: The evidence of Christianity is of a moral character primarily, it addresses itself mainly to the moral convictions of men, and it therefore could gain nothing by satisfying the natural evidence of the senses, or forcing the assent of men by natural evidence; on the other hand much would be lost and great injury be done to the moral and spiritual nature by such a mode of authentication. A number of reasons are gathered up in this one, but we shall try, very briefly, to make clear the central thought.

We might start out by endeavoring to show that a supernatural fact cannot be proved by natural evidence, cannot be proved except on the ground of inference or prevailing probability. Our minds are so constituted that we can reason on evidence of the senses only by comparison, that is, the logical understanding must reason on the basis of experience by comparison. We are conversant by experience with what are called natural laws, but a fact that transcends the laws of nature cannot authenticate itself through the senses to the logical understanding, simply because it would fall without the range of comparison. Such a fact, did it appear, would simply be something beyond our understanding, and the most we could say of it would be that we cannot explain it. It might have a supernatural cause, or it might be caused by some as yet unknown natural law, and so we would get no demonstration, and land only in agnosticism.

But suppose Christ had visibly come to life in the presence of a large number of competent witnesses, of friends and enemies, and in the same presence ascended up from the earth and so disappeared, would not the whole world have to acknowledge in such a case that He possessed supernatural power? Perhaps so; most probably not. Some would say it was an ocular illusion, some would doubt the tradition or record by which the fact might be handed down to us, and others still might say it was done by Satanic agency, as indeed some of the Jews did say in regard to some of His miracles. Thus in almost any conceivable form in which the proofs might have been given, there would still be some alternative in explaining them, some possibility of doubt and unbelief.

But supposing that the proof could have been of such a character that all doubt would be excluded, suppose the authenticity of the revelation contained in the New Testament, in regard to another world, heaven and hell, eternal life and eternal death, and the conditions on which salva-

tion is offered to men and judgment denounced, could be placed before men by some natural test, such as the prayer-test, as it has been called, what then? Would that be a gain to Christianity? and is it a misfortune to be without it?

If such proof were given, such as we have by the natural senses, or by the logical understanding, for instance, in a proposition demonstrated in geometry, then assent to a system of religion would be compulsory. Men might rebel against it, but there would be no choice in the matter of rational assent. Would this be better for the world? Would it not be far worse? Clearly there is a necessity in so ordering the proofs of a system of religion, involving such great facts and truths as pertain to Christianity, that it shall not absolutely compel assent. God has made man a free agent, and this implies free choice on all moral and religious subjects, not only free choice so far as accepting or rejecting it practically is concerned, but also choice in regard to assent as to their truth. Some things men must believe. They must assent to the evidence of the senses, to a demonstration in geometry, to proof by observation and experiment in science, but in all such cases no moral or spiritual question is directly concerned. They are not better or worse morally by being compelled by the constitution of their being to give their assent. But if such assent were made compulsory in a great moral question, in reference to a system of religion where other faculties and powers are vitally concerned than the intellect merely, we think it would be an injury rather than a benefit.

On this account it is, we think, at least this may be given as one reason, that Christ addressed Himself rather to the moral religious aptitudes of men than to mere natural conviction. They asked for a sign; they were enraged because He would give them none, yet Christ was not moved. Men are accountable for their beliefs, and therefore the evidence must be moral, it must leave room for moral discrimination, and this is just what Christianity does. If its intrinsic moral excellence and elevation authenticates it to men they should give it their assent. Does Christ so authenticate Himself as to lead to the conviction that He was more than man? If not, then no amount of evidence could properly produce conviction that He was superhuman. The faculties and powers of our lower nature, the senses and the logical understanding, should be under the guidance of our moral and spiritual nature, not vice versa. Both, indeed, work together,—proof in one sphere supports proof in another, but moral questions must appeal more especially to the moral nature.

And there is mercy in this. It is not as injurious to the moral nature to reject truth through an error of the intellect as it would be to reject it in the blazing light of conviction. And for this reason we think God has so ordered it that there is sufficient evidence to produce conviction, but not such as to compel assent.

Now if we consider the evidence for the resurrection we shall find it to be just of this character. If the simple gospel narrative of the facts be admitted, there is abundant proof to produce conviction, quite as much as any case in a court of justice that was ever decided on circumstantial evidence. Then comes the credibility of the narrative, and this, we think it can be shown, has quite as good evidence as any other historical narrative that has come down to us from that age. Let the argument be simply put in that form. There were the mysterious facts of the burial of Christ, and then the empty tomb on the morning of the third day, notwithstanding the watch and the seal. Then take next the credibility of the narrative, and you have just as sufficient and satisfactory evidence as for any historical narrative of ordinary facts.

This is by no means the highest and the best evidence for Christianity. That must be found in the intrinsic excellence of its precepts, in its moral constitution, in its adaptedness to satisfy man's religious wants, in what it has done for the good of the world. Is the evidence sufficient to satisfy

the wants of men without compelling assent? If so, then such evidence is just what we might expect from the infinitely wise and loving Being who is claimed as its author, and more evidence, especially proofs of a tangible character, would not be a benefit but rather an injury to the world. We must admit that God could give proof of every moral wrong by inflicting some direct outward punishment upon every violation of the moral law, or that the order of nature, if you please, could do this, so that whenever a wrong act is committed the effect would be immediately tangible, or visible. Yet such is not the case. And yet men do not therefore doubt the distinction between right and wrong. The evidence or proof is of such a character as to challenge the moral nature primarily, while it does not entirely overlook such as is open to the senses. And such is precisely the character of the evidences of Christianity. We agree with the remarks of the editor of the *Examiner* in regard to the evidence drawn from the credulity of men in Wiggins' weather prophecies as applied to Scripture prophecies. It is simply weak and absurd. But we cannot agree with his view that Christianity is unfortunate in lacking more tangible proofs addressed to the ordinary comprehension of men. And from his qualifying word "perhaps," it may be he does not fully believe in it himself.

X.

## Selections.

### PROTESTANT JESUITS.

Critics of M. Daudet's new story, "L'Evangeliste," have complained of the gross improbability of the virtual kidnapping of Mlle. Erben by a fanatical Protestant zealot. It is a curious coincidence that just at this time a young English girl should have been carried off from her family by the leaders of the Salvation Army. The Rev. Mr. Charlesworth, an English clergyman, writes to the *Times* complaining that the Salvationists have deprived him of his daughter. He took Miss Charlesworth on one or two occasions to meetings of the Salvation Army, where she made the acquaintance of "Gen. Booth" and his family. Falling wholly under their influence, the girl joined the Salvation Army and refused to remain at home or to listen to her father's counsel and commands. In company with Miss Booth, Miss Charlesworth went to Geneva, where their eccentricities impelled the attention of the authorities and led to their expulsion from the canton. The Booths have remained deaf to the appeals of Mr. Charlesworth, and have not only taken his daughter away from him, but have converted her into a hysterical fanatic. Thus what seemed incredible to the readers of "L'Evangeliste" has actually occurred, and the heartless conduct of Mme. Autheman has been closely paralleled by that of "Gen. Booth" and his family.

The Salvation Army promises to hold in Protestantism much the same place that the Company of Jesus has held in the Roman Catholic Church. The Jesuits were originally simply a missionary society. The founders of the society were animated by the purest motives. As conceived by Loyola, the society was to be a vast missionary army, carrying the Gospel into regions where missionaries less fearless and devoted would not venture. The semi-military organization of the Jesuits and the superb discipline that was maintained in their ranks made them a wonderfully efficient salvation army. But as this army grew in numbers, in wealth, and in power it lost in a measure its original purpose. The Jesuits learned to regard the permanence and power of their society as something of greater importance than the conversion of the heathen. They ceased to be the humble servants of the Church and looked upon themselves as her rightful rulers. They made themselves the Pretorian Guard of the spiritual empire of Rome. They held themselves superior to the ordinary laws of morality, and the Church was more than once forced to class among its enemies the powerful and unscrupulous society originally organized by

noble men for the purest and loftiest purpose.

"Gen. Booth" may not have consciously imitated Loyola, but his Salvation Army owes its power to a semi-military organization that closely resembles that of the Jesuits. He intended the army to be a vast missionary force to carry the Gospel to the most ignorant and degraded of the heathen of modern cities. Its whole control was centred in his hands. Its officers and soldiers were responsible solely to him, and were expected to obey his orders implicitly. The vast sums of money used in the work of the army were committed to his sole custody to be used by him at his discretion. His control of the army and its funds is to day even more absolute than that of the General of the Jesuits over the affairs of the Company of Jesus, and it is understood that the office of General is to be made hereditary in his family, so that his son will succeed him without even the formality of an election.

Already the Salvationists are showing signs of a transformation similar to that which completely changed the character of the Jesuit Society. The Salvation Army, when it was small and unimportant, regarded itself as the servant of the Protestant Churches and sects, and its converts were permitted to join the Church of England or any so-called evangelical sect that pleased them. Now that it is large, rich, and powerful, the Salvation Army regards itself as something superior to any Church. It keeps its converts in its own ranks, and teaches them that they need no priesthood, no sacrament, and no church organization. The Salvation Army is to take the place of the Church, and it is quite possible that "Gen. Booth" looks forward to the time when his army will have superseded all ecclesiastical organizations. As it has substituted for the priesthood a class of exhorters with military titles, and for the sacraments a series of grotesque ceremonies, such as "knee drills" and "assaults," so it is placing its own code of morals above that of the Church, and for the greater glory of the Salvation Army entices girls from their homes and sets them in opposition to their parents.

The harm that the Salvation Army has hitherto done may perhaps be balanced by the unquestioned good which it has done in some cases among the lower classes, but there is great danger that in the future it will be to Protestantism as great an evil as the Jesuits have been to the Church of Rome. It will grow with constantly increasing rapidly, for the larger and more imposing it becomes, the more attractive will it be to the ignorant men and women whose enthusiasm it kindles with its parody of war. Growing further and further away from the Church, it will finally become the teacher of a new religion, in which hysterics will take the place of morality. It will live, not for the sake of the Gospel, or the Church, but for its own sake, and instead of strengthening Protestantism will aid in its disintegration. Honest and sincere as "Gen. Booth" undoubtedly is, he is not more honest and sincere than Loyola, and he wields an irresponsible power with which no man can be safely trusted. It remains to be seen if in the hands of his successors the Protestant Jesuits will escape the odium which the Jesuits of Rome have earned.—*N. Y. Times*.

### ALL IN CHRIST.

We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us He takes purity and goodness and holiness as a whole, and by putting the inspiration of childhood to God and the hope of eternal life into our lives, He sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was you will be temperate, you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.—*Dr. John Hall*.



## Family Reading.

## READ TO SLEEP.

For threescore years and ten,  
Burdened with care and woe,  
She has travelled the weary ways of men;  
She is tired, and wants to go.

So musing one afternoon,  
With knitting upon her lap,  
She hears at her door a drift of tune,  
And a quick, familiar tap.

In flashes a child's fresh face,  
And her bird-like voice sounds gay,  
And she asks, "Shall I find you a pretty place,  
And read you a Psalm to-day?"

"Aye, read me a Psalm—'The Lord  
Is my Shepherd'—soft, not fast:  
Then turn the leaves of the Holy Word  
Till you come to the very last—"

"Where it tells of the wondrous walls  
Of jacinth and sapphire stone,  
And the shine of the crystal light that falls  
In rainbows about the throne;

"Where never are any tears—  
You see the verse so saith—  
Nor pain nor crying through God's years,  
Nor hunger, nor cold, nor death;

"Of the city whose streets are gold;  
Ah! here it is not my share  
One single piece in my hands to hold,  
But my feet shall tread on it there!

"Yes, read it all; it lifts  
My soul up into the light,  
And I look straight through the laden rifts,  
To the land where there's no more night!"

Rising, she nearer stepped—  
How easy it all had been!  
The gates had unclosed as the sleeper slept,  
And an angel had drawn her in

—Selected.

THE LILY-WORK ON THE PILLARS;  
OR, ATTRACTIVE CHRISTIANS.

By Theodore L. Cuyler, D. D.

There were two massive pillars in the porch of Solomon's Temple which bore the names of "Jachin" and "Boaz." One name signifies "He will establish," and the other signifies "In strength." The two together are admirable emblems of solid goodness of character. Not hollow, not easily thrown off their base, and of undecaying material, they typify the firmness and the strength of the man who is immovably fixed, trusting on the Lord. But, while these two pillars were made strong, they were also made ornamental; for they were enwreathed with delicate chains of carved pomegranates and "upon the capitals of the pillars was lily work." Thus are strength and beauty to be combined in every well-developed Christian character.

Beauty is that combination or harmony in color or in form that gives pleasure to the eye of the beholder. One of the profoundest prayers in the Bible is the prayer that the beauty of the Lord our God may be upon us. One of the richest promises is that "The meek will He beautify with salvation," and the loftiest ideal set before us is "the beauty of holiness." When our eyes gaze upon our enthroned Saviour in His celestial splendors, then shall they "see the King in His beauty." It was the ineffable perfection of Jesus of Nazareth which constitutes not only the glory of the New Testament, but furnishes the most unanswerable argument for the essential divinity that was clothed in human form.

Christ enjoined upon every one of His disciples to study Him, to learn of Him, and to imitate His example. A true Christian is the representative of Christ in this world—the only embodiment of gospel teaching and influences that is presented in human society. How vitally important is it, then, that those of us who profess and call ourselves Christians should make our Christianity attractive! Multitudes of people know very little and think very little about the Lord Jesus; nearly all the ideas they get of His religion is what they see in those who profess it, and their eyes are as sharp as those of a lynx to discover whether their neighbor is one whit the better for his religion. I will venture to say that the life of William E. Dodge was the most eloquent sermon in behalf of practical Christianity which has been presented in the community lately. It was worth many a volume of ingenious Apologetics to refute infidelity and silence the gainsayers.

But not all the solid piety is as attractive as it might be made. There is many a Jachin and a Boaz that has not much lily-work about his harsh and repulsive character. Of course, we do not refer to such disgraceful delinquencies as some church-members are guilty of, who defraud their neighbors, or steal trust funds, or practice knavery in politics, or befoul themselves with sensual excesses. Such members of the flock do not wear a fleece big enough to hide the wolf. But we might instance thousands of genuine Christians, honest at heart and sincere in their professions, who would be wonderfully improved by lopping off some of their unsightly branches. Egotistical Brother A—would look better in the eyes of his neighbors if he had not so many "I's" of his own. Brother B—is devout in his prayers, but his clerks and employes would enjoy hearing him better if he did not treat them as if they were pack-mules. Mrs. C—is indefatigable in the Ladies' Benevolent Union; but her ill-conditioned children look as if they needed a Dorcas

Society at home. And so we might go through the alphabet with descriptions of those whom the grace of God has converted; but they have not added many of the graces of "lily-work" to their religious constructions.

None of us need travel a mile to find some unquestionable Christians who sour their religion with censoriousness. Grant that their standard is high and exacting; but who made them judges over their neighbors? After an hour's talk with them, you acquire an insensible prejudice against some of the best people in your community. Such Christians are in God's orchard; but they bear crab apples. Everybody respects their sincerity, both in creed and conduct; yet nobody loves them. I once had a venerable and most godly-minded member of my church, who never did a very wrong act, to my knowledge. I am sorry to say that he scarcely ever did a pleasant one. There was a good, sound nut in that chestnut-burr; but no one liked to prick his fingers in coming at it. So the rugged, honest old man (who in a humble way reminded me of Carlyle) was left to go on his way to Heaven, working and praying and scolding as he went stubbornly along; and even the children in the street were almost afraid to speak to him. I suppose he has grown mellow since he passed into the genial atmosphere of the better world. One of the most blessed things about Heaven is that the best and holiest who are admitted there will have left every disagreeable thing about them outside the gates.

Sanctification is a genuine and gracious process and it never reaches completeness in this life. This should make us tolerant and charitable toward the infirmities of sincere followers of our Master. Yet it should never excuse our own wilful adherence to words, or practices, or traits of character which disfigure our religion and mar our influence. In building a character for eternity, we should regard its impression on our fellow-men; we are as much bound to ornament it with the "lily-work" as we are to make the structure solid and enduring. An attractive Christian is the one who hits the most nearly that golden mean between pliant laxities, on the one hand, and severe or sanctimonious harshness, on the other hand. He is strict, but not censorious. He is sound, and yet sweet and mellow, as one who dwells much in the sunshine of Christ's countenance. He never incurs contempt by compromising with wrong, nor does he provoke others to dislike him by his doing right in a very harsh, or hateful, or bigoted fashion.

Our Master is our model. What marvelous lily-work of gentleness, forbearance, and unselfish love adorned the massive divinity of that life! What He was, we, in our imperfect measure, should pray and strive after. Study Jesus, brethren. Get your souls saturated with His spirit. His grace imparted to you and His examples imitated can turn deformity into beauty and adorn your lives with whatsoever things are true and honest and lovely and of good report. He that winneth souls is wise. But, if we would win the careless and the godless to our Saviour, we must make our daily religion more winsome.—*Independent.*

## SELF-SACRIFICE.

Pure religion and undefiled is "ministering," not the other thing—"being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practice this self-sacrificing, beneficent, and "ministering" graciousness of spirit and conduct.—*The Rev. A. L. Stone.*

## FEELING HURRIED.

Probably nothing tires one so much as feeling hurried. When in the early morning, the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' tasks into one. If only we can keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the even-tide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquillity of soul, and of demeanor, we shall get through everything creditably.

Especially is this good advice for warm weather. Who feels the heat most? Who is most exhausted and prostrated by its severity? Why the person who flies from fans to ice-water, bemoaning herself, who changes her dress a half-dozen times a day, who laments that it is so warm, and watches the thermometer with despairing

certainty that it never was so hot before; who, in short, intensifies her own discomfort and adds to that of others by constant thinking of it. Women who can stay indoors have the advantage of men in warm weather. It is wise to air a house thoroughly in the early morning, and to keep it, as far as possible, closed and darkened through the middle of the day. Dispense with a great fire in the kitchen range, and let the cooking be moderate. Fruits, salads, and simple, easily cooked cereals are the proper food for summer. A gas stove is an economy and a comfort. Find the coolest place to sit, go quietly about your work, and make as little fuss as may be about its being warm. Let the children have frequent baths, and do not encumber them with heavy clothing.—*Ex.*

## HOW TO KILL SIN.

Wouldst thou have much power against sin and much increase of holiness, let thine eyes be much on Christ; set thine heart on Him; let it dwell in Him, and be still with Him. When sin is likely to prevail in any kind, go to Him, tell Him of the insurrection of His enemies and thy inability to resist, and desire Him to suppress them, and to help thee against them, that they gain nothing by their stirring but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before Him: the beams of His love shall eat out that fire of those sinful lusts. Wouldst thou have thy pride and passions and love of the world and self-love killed? go sue for the virtue of His death, and that will do it. Seek His spirit, the spirit of meekness and humility and Divine love. Look on Him, and He will draw thy heart heavenward, and unite it to Himself, and make it like Himself. And is not that the thing thou desirest?—*Leighton.*

## WALKING IN SHADOW OR SUNLIGHT.

I was walking along the street the other day when I saw a young girl, whom I knew, and a little tot of three years, crawling along disconsolately on the shady side of the way. It was a side street, and no one was passing, so I called out:

"Come over in the sun, Mollie."  
The girl looked up, crossed over, and we walked on together, the child dancing along in the happiest manner.

"Why, how pleasant it is on this side!" exclaimed Mollie. "I had no idea it was so warm and cheerful. We were half-frozen, and I was going to turn back."  
How like that is to many a Christian life? How many find the "narrow way" cold and dreary, and are inclined to turn back and give it up entirely? And yet there is the Sun, and they might walk in His light; there is the bright, sunny path of entire and full consecration, of unwavering faith, of perfect submission to Him who "knoweth the way that I take." Let us see if we can find the way out of the shadow into this sunlight.

The very darkest, coldest shadow comes from want of faith. You are wrapping yourself up in your feelings, your attainments, your understanding of God's Word. No wonder you shine dimly, and that the way seems cold and dark. Look across; see such as Frances Ridley Havergal or Hannah Smith, and I trust, some among your own personal friends, walking in bright sunlight, never thinking whether they feel aright or have attained to anything, never questioning God's Word. It is enough that Christ has been perfect for them that He leads them.

"Ah! but," says one, "some lives are full of shadows—full of trouble."

Thank God, lives are not like houses—they can be brought into sunlight; and we know that even this created sun has power to break away all shadow—how much more the Uncreated Sun who longs to shine full upon us! I do think we look upon trouble in a very unscriptural way now-a-days. I am quite sure that in the apostle's time there were many in the Church who were enduring great sorrow and affliction, apart from the fierce persecution which raged, for it may be that great persecution brings with it an exalted state of mind, so we will not consider that at all. But I am sure that many a mother, in the apostle's time, was mourning the loss of her darling, many a wife was dragging through years of devotion to one who was blind to all her self-sacrifice, many a man was beset by terrible business difficulties. Yet did the apostles pity them, and wish it were in their power to take the load of sorrow, or sacrifice, or anxiety off?

"Behold," says St. James, "we count them happy which endure."

Ah! there is the shadow, and beyond, looking at the unseen things, shines the clear light of that Sun which is risen with healing—healing for wounded, tired, discouraged hearts—in His wings. Is it not foolish—no, is it not wicked—to walk shivering in the shadow, when by one step, into full faith and acceptance of God's will, you will be in the warmth of His presence?—*Hope Ledyard.*

## LOVE TO CHRIST.

The undeniable evidence of our love to Christ is found in our obedience to Him. We may cry, "Lord, Lord," as much as we please, but unless we do the things that He requires, it will not profit us, nor will it convince others of our devotion. Men of words and not of deeds do not command the respect and confidence of anyone. It is an easy matter to make a profession of religion, but it is not so easy to maintain an upright and consistent deport-

ment before the world. But unless this is done, our profession will be in vain, and instead of honoring Christ, we will bring reproach upon His cause. "If ye love me," says Christ, "keep my commandments." This is an evidence of love that none can gainsay. Nothing honors Christ so much as a life of true devotion, growing out of sincere and ardent love. These can not exist independently of each other. True love in the heart will produce obedience in the life, and where this fruit of love is lacking, we may justly conclude that love itself does not exist. By their fruits, and not by their professions, men's true characters are known.

## LIVING BIBLES.

The Apostle Paul once declared that the Corinthian Christians were his epistles, read and known of all men. This is true in a still larger sense. We are, to day, as believers in Jesus Christ, the books or Bibles read by the world. Indeed the Christian is the only Bible the world does study, and out of the truth or falsity of our lives, the world reads the truth or falsity of Christianity. How important, then, that the writing in us, shall be graven by the Spirit. How absolutely necessary that the punctuation shall be deeds full of the vital savor of His name.—*R. V. I. M. Haldeman.*

## ALPHA AND OMEGA.

By R. E. C.

"If I should die before I wake,"  
Crooned drowsily—  
Small trouble did the query make  
At mother's knee!

Those childhood days knew not heartache,  
White-souled, care-free—  
"I pray thee, Lord, my soul to take,"  
Sufficed for me.

Short journey for the sleepy boy  
From knee to nest!  
Short bridge 'twixt play-day's tireless joy  
And night's sweet rest!

No dreams that slumber to alloy;  
No ghostly guest  
To bring foreboding and annoy  
To little breast!

How wide, how dark the gulf between  
The long years make!  
How deep the game of life hath been;  
How vast the stake!

What guests the sleepless nights have seen,  
What long heartache;  
What terror if the thought crept in,  
"To die before I wake!"

And now the circle well-nigh trod,  
Life's shadows fled,  
Mother at rest 'neath churchyard sod,  
Weary, to bed

I creep again, the judgment rod  
Above my head—  
To appease the righteous wrath of God  
What may be said?

If I should die before I wake,  
So far from mother's knee,  
No argument can conscience make,  
Just doom to flee.

Naught sure, unless, "for Jesus' sake,"  
That childhood plea,  
"I pray thee, Lord, my soul to take,"  
Suffice for me.

## INTEGRITY IN BUSINESS.

As we rode out one day with one of the members of the Church in which we were then preaching, we had a long conversation on the subject of honesty in business. He was a merchant in the village where we dwelt, and was very frank as to his sentiments on the subject. He maintained stoutly that a man could not keep a store with success unless, in various small ways, he defrauded his customers. He did not say that he committed such frauds himself, but the inference was pretty strong that he did so. We contended just as earnestly that it was not necessary thus to make cheating a part of our business; that a man who was upright and honest in dealing was most likely to succeed; and, supposing the principle he advocated to be correct, then no Christian man should keep a store, because it was a sin to rob our neighbors.

It is long ago now, and when we were young in the ministry, that we met this brother, and his remarks made us very sad. He was a fellow-Christian, or professed to be so. We preached to him every Sabbath, and met him at the prayer and class meetings, and though we talked long on the occasion to which we allude, he urged no less strongly than at first, at the close of our interview, the necessity of dishonesty as a means of success. Only a few months passed and he failed in business, and left the village. We have never seen or heard of him since. We think his case is an illustration of the usual result of his principles—that if a man wants to break down commercially, a very easy way to do it is to be smart enough to cheat his customers in trifling things, under the impression that he is not found out.

In the same village, at the same time, there was an unassuming man, a member of the same Church, who kept another store of the same nature, where dry goods and groceries were sold. We asked him what he thought of such a principle as that for which his neighbor contended. He said he did not believe in it, and did not practice it. This brother continued year after year in the village, his business increasing

until he enlarged his store, beloved and respected by all, giving regularly his proportion of money towards the support of the Church, until, with a competency sufficient for the wants of his family and himself, he sold out and is still the honored resident of the beautiful village of—, an illustration of the familiar maxim that "Honesty is the best policy," even in worldly matters.—*The Rev. Thos. Carter.*

## PLEASANT EVENINGS.

Make the evening pleasant, mothers, if you wish to keep your husband and children at home. A lively game, an interesting book read aloud, or, in musical families, a new song to be practiced, will furnish pastime that will make an evening pass pleasantly. A little forethought during the day a little pulling of wires that need not appear, will make the whole thing easy; and different ways and means may be provided for making the evening hours pass pleasantly, and a time to be looked forward to with pleasant anticipations. We visited once in a large family where it was the duty of each sister, in turn to provide the evening's occupation, and there was a pleasant rivalry between them as to whose evenings should be the most enjoyable. As a natural consequence, the brothers were rarely absent from home.

I am anxious, in common with all persons, of whatever church, who love our Lord Jesus Christ in sincerity, that His resurrection-day should be more particularly set apart for religious worship and religious study and meditations. And if the day ought to be thus dedicated to such purposes, it is plain we ought to abstain from anything that may interfere with it being so observed, both by ourselves and those whom we employ.—*Archbishop Whately.*

To most waiting is harder than working. Patience is a difficult virtue, and in this busy, over-strained age it is becoming somewhat scarce. Oftentimes it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world in the privacy of home, waiting, not in idleness, nor in disappointed pride, but in faithful performance of the small duties, which come hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work it is not found wanting. "He that is faithful in that which is least is faithful also in much."—*The Rev. J. M. Campbell.*

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Beloved, the love of God is seen in creation; he that studies the mechanism of the human frame and of its surroundings will see much divine kindness therein. The love of God is to be seen in providence; he that watches the loving hand of God in daily life will not need to look far before he sees tokens of a Father's care. But if you want to know when the great deep of God's love was broken up, and arose in the fullness of its strength to prevail over all; if you would see it revealed in a deluge, like Noah's flood, you must wait till you see Jesus born at Bethlehem and crucified on Calvary; for His mission to men is the divinest manifestation of love.—*Spurgeon.*

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not as much to do in shaping our lives as the thoughts have which we harbor.—*J. W. Teal.*

## Useful Hints and Recipes.

Very nice puddings can be made with stale cake.

Cheese should be wrapped in a piece of clean linen, and kept in a box.

Bread or cake must be thoroughly cooled before being put into a box or jar. If not, the steam will cause them to mold quickly.

Milk, cream and butter all quickly absorb strong odors; therefore, care must be taken to keep them in a cool, sweet room, or in an ice-chest.

If you cut pineapple in thin slices and scatter sugar over it the day before you serve it, you need not add any water to make the liquor. Keep in a cold place.

A rich pudding-sauce is made of the yolks of five eggs, one cup of sugar, half a cup of butter; beat all together till light, then add slowly one pint of boiling water.

When you have a little pie crust, do not throw it away; roll in thin, cut in small squares and bake. Just before tea put a spoonful of raspberry jelly on each square.

Tomato sauce to pour over meat is made thus: Stew half a dozen ripe tomatoes, with a little chopped parsley, salt and pepper to suit the taste; strain it, put it on the stove again, and when it begins to boil add a spoonful of flour, rubbed smooth, with a tablespoonful of butter, and let it boil up once.

Trout baked in cream add a new charm to life. Clean the fish, pepper and salt both inside and out, put it in a dripping-pan and pour cream over it. Give attention to it so that it will not burn. If small, the fish will bake in from fifteen to twenty minutes. Serve with mashed potato and other vegetables.

Do any of the ladies know that they can have a nice mess of dumplings this time of the year by boiling biscuit dough (not shortened) in clear water, then eat with cream and canned or dried fruit; boil your dough twenty minutes, and no longer if you want it nice and light.—*House-keeper.*



# Youth's Department.

## THE GIANT WHO WANTED TO WORK.

In a little Scottish kitchen, with rafters above,  
And the wide, open fireplace that grandmothers  
love,  
The kettle was making a terrible din;  
Would you guess that a giant was prisoned  
within?

No one knew what he said; no one heeded the  
noise;  
People don't when they live in a house full of  
boys.  
And, with Grandma asleep and James on the  
settle,  
Small wonder they heard not the voice in the  
kettle.

"I'm a giant imprisoned!" the cry came again.  
"I have strength for the work of a million of  
men.  
Your ships I will carry; your carriages  
draw";  
(Jamie looked in surprise, but no giant he  
saw).

"I can print all your books, and your cloth I  
could weave;  
Your grain I will grind, if you'll but give me  
leave;  
Great weights I can lift, as you quickly will  
see,  
Only give me more room. Come, my lad, set  
me free."

Just then Grandma awoke, and she cried: "Lazy  
thing,  
Have you nothing to do but hear teakettles  
sing?"  
But he answered her gently, and told her his  
plan—  
More room, for the giant to do all he can.

Just a dream? No, indeed! You will own it was  
not,  
When I tell you the name of the lad was James  
Watt.  
'Twas the giant who's working for you and for  
me.  
Aren't you glad that he listened, and then set  
him free?"

—Independent.

## "THE BIG DOCTOR."

By A. Weston, Jr.

Early one bright spring morning a fair,  
slender girl stepped on to one of the ferry-  
boats plying between Brooklyn and New  
York, accompanied by a boy somewhat  
younger than herself, whose face was pale  
and pinched and drawn, and who walked  
with difficulty and apparent pain, on a pair  
of crutches. It was an hour when, for the  
benefit of those who understand to the  
fullest extent the meaning of the adage "A  
penny saved is a penny earned," the fare  
is reduced one-half, and the passengers  
were mostly from the laboring class—hard-  
working men and women toiling from day  
to day to keep themselves and those de-  
pendent on them from want and suffering.

But as the two young people looked  
about and could find no unoccupied seat,  
a tall, well-dressed passenger, who evi-  
dently belonged to a different class from most  
of those about him, rose, and, beckoning  
to the boy, took from him his crutches and  
settled him as comfortably as possible in  
the place he himself had vacated. The  
girl looked up, and a pleased, grateful  
smile broke over her face as she thanked  
him with her eyes as well as her lips. The  
smile arrested him as he was moving away,  
and, looking at the girl curiously he asked:

"Is he your brother?"  
"Freddie? Oh, yes!" was the reply.  
"Has he been this way long?"  
"It's almost a year now."  
"But has nothing been done for him?"  
"Yes; but it doesn't do any good. The  
doctors all say there is only one big doctor  
who can cure him, and that is where  
we are going to-day."

"Who is this doctor?" her companion  
asked still more curiously.

The girl took from her dress a paper  
carefully folded, and handed it to him. A  
peculiar expression came into his face as  
he read the address, and looked first at the  
boy and then at the girl, with her worn  
and faded garments.

"Do you know," said he, handing back  
the paper, "that this 'big doctor,' as you  
call him, charges hundreds and sometimes  
thousands of dollars to cure people like  
your brother?"

"Oh, yes!" said the girl, brightly, "and  
mother and I have saved twenty-five dol-  
lars. "See, here it is," and she held be-  
fore him an old, worn purse.

"But that is not even one hundred. The  
'big doctor' never takes such a little bit  
as that."

"But we've prayed God so hard to let  
him take it this time, and then we can  
keep on paying him the rest, and mother  
said she would pray all day to-day while  
she was at work."

"Then perhaps she's doing so at this  
very moment," said her companion, a

little absently. "But why did she not  
come with you?"

"Then there would not have been any-  
thing for Freddie to eat when he gets  
back, and he'll be so hungry you know."

"Well, here we are. Don't let him get  
up till all the crowd has left. I must  
hurry off."

Without another word he turned and  
left them, and little Freddie was carefully  
guarded by his sister while the crowd  
surged past, many kind and pitying looks  
being cast on the cripple. As the two  
young people themselves, moving slowly,  
were about to step off of the boat, the  
gentleman who had left them so suddenly  
came hurrying toward them.

"Carry his crutches and follow me," he  
said quickly to the girl; then turning to  
the boy he said kindly, "Don't be afraid,  
my little man," and, lifting him in his  
strong arms, he carried him off the boat,  
and put him gently into a carriage, into  
which he put the girl also, he following  
her.

"There," he said, when they had started  
off, "this is better than going in the stage,  
isn't it? You see my carriage came to  
meet me and as I was going the same way  
I thought we might as well all go together.  
Freddie you must tell me if the jolting  
hurts you very much. Now what are you  
going to do when you get to the 'big doc-  
tor's' and they tell you he does not see  
any one before ten o'clock?"

"O, won't they let us wait then?" asked  
the girl anxiously.

"Perhaps if you ask, with your bright  
sunny smile, they will."

And so he talked and made them talk  
until they felt perfectly at ease with him.

"Now my little woman," he said as the  
carriage stopped, "I'm going to carry your  
brother into the house, and I'll see that  
he's comfortable and won't be disturbed  
until you can see the doctor."

"Oh, how good you are!" said the girl  
with tears in her eyes.

"Come, follow me," he replied, and be-  
fore she could realize where she was the  
cripple was comfortably fixed on a low  
couch in a warm, pleasant room, and she  
was alone with him.

An hour later the big doctor opened the  
door, but the sight that met his eye caused  
him to send away a second person who was  
about to enter. He closed the door softly  
and for a moment stood and looked at his  
young patient and his companion, for they  
made a picture worthy of a painter's study  
and admiration. The boy, worn out and  
exhausted, had fallen asleep, while the girl,  
relieved from her anxiety of getting him  
to his destination in safety, had fallen on  
her knees by his side, and throwing one  
arm across his body had smiled reassuring-  
ly on him, until, when sleep overcame him,  
she had seated herself on the floor and  
rested her head by her brother's, when she  
too had closed her eyes to her immediate  
surroundings. It was thus the doctor  
found them, the smile still on the girl's face.

A moan from the boy caused her to arise  
her head and say quickly:

"Oh, Freddie, does it hurt?"

"Not very much," said the boy sadly,  
as he opened his eyes. "I wonder how  
soon the doctor will be here?"

"Suppose I tell you that the doctor is  
here already and has been waiting for you  
to wake up," said a pleasant voice. "Sup-  
pose I tell you that I am the 'big doctor'  
you have come to see."

"Oho!" said the girl, looking at him as  
though she was bewildered.

"Well?" said the doctor.

"I'm so glad; oh, I'm so glad!" she ad-  
ded, looking up into his face with a look  
of hope and trust in her own.

"And why are you so glad?" asked the  
doctor.

"Because I know you will be kind to  
Freddie."

"Well," replied the doctor, who was no  
other than the gentleman who had already  
been kind to them that morning, "I am  
going to have a long talk with Freddie and  
we'll see what can be done for him. Now,  
my little man, I shan't hurt you any more  
than I can help."

After a minute examination of the child,  
talking to and questioning him the while,  
he said cheerfully:

"Now, my little man, suppose I were to  
tell you that in order to be cured I must  
make you suffer a great deal of pain, more  
than you have ever suffered before, but  
only for a little while. Do you think you  
could stand it?"

"Would it make me well?"

"I hope so."

"Then I'll be like other boys?"

"You'll be able to go about without any  
pain, but I can't promise that you'll be as  
strong and active as some boys I know."

"Won't I be able to work and take care  
of mother and Lillie when I grow up to be  
a man?"

"Yes."

"Then it's all right. I won't mind the  
pain very much."

"That's spoken bravely. Now, little  
woman, what have you done with that  
money you brought for the 'big doc-  
tor'?"

"Here it is," said the girl, once more  
bringing out the old purse.

"Well, I want you to take that back to  
your mother and tell her that I am going  
to put Freddie in the hospital where he  
will be well taken care of, and tell her that  
I will be his doctor and will see that every-  
thing is done for him that can be, but I  
want her to come to New York and stay at  
the hospital with him for a few days, and  
be sure and say she need not mind about  
money now. I'll settle that with Freddie  
when he grows to be a man."

"Oh!" gasped the girl, hardly able to  
understand what it all meant. "Mother  
won't have to work so hard to pay you!  
Oh! and Freddie will get well! Oh!"

It was too much for her. She had stood  
the sorrow and anxiety, but the sudden  
joy made her break down and sob hysteri-  
cally.

"Little woman," said the doctor taking  
her kindly by the hand, think how  
anxiously mother is waiting for tidings."

The few words had the desired effect.  
The girl ceased sobbing, and looking up  
quickly, said:

"O, yes, I must hurry and tell mother,  
O, I wish I could fly!"

Ten years have passed, and the cripple  
would scarcely be recognized now as one,  
though he does not walk quite so erect as  
those about him, nor does he look so strong  
and healthy; but he is free from suffering  
and is happy in his work and studies, for  
the good doctor who cured him has never  
lost sight of him, but has rendered him  
such substantial assistance as has enabled  
him to study the profession he has learned  
to love, and before many years he hopes  
to share that same good doctor's practice,  
devoting himself particularly to such cases  
as his own when, as an almost helpless  
cripple, he first met his benefactor.—  
*Churchman.*

## TRIFLES.

Straws show which way the wind blows,  
and trifles indicate the bent of character.  
I saw Hettie reading the other day in a  
borrowed book; and when her mother  
called her she laid it carelessly open, face  
downward, on a chair. It happened that  
Hettie did not return immediately; and  
before she had done so the baby had  
pulled the book by one corner to the floor,  
and Artie, running hastily in, had trampled  
upon it. Its condition would certainly be  
unpresentable when it should be sent back  
to its owner. My own impression of Het-  
tie, who had seemed to be a very amiable  
young lady, was that she was *unfaithful* in  
small things. Had she closed her book  
and placed it on the table before leaving  
the room, it would not have been injured.  
When I see a young girl with a torn dress,  
slippers down at the heel, and a general  
lack of neatness in her home toilet, I am  
doubtful of her genuine love and respect  
for dear home friends. When I know that  
Lucia is always late at church, I begin to  
wonder if she is not tardy everywhere else.  
When I hear Sara scolding Mattie for some  
small fault, I consider her on the road to  
becoming a termagant. Don't neglect  
trifles, girls.—*Christian at Work.*

## ST. GEORGE AND THE LIZARD!

In many old natural histories,—espe-  
cially those of Aldrovandus and Gesner,  
—strange pictures are shown of dragons,  
with terrible heads, breath like steam, the  
feet and legs of a bird, and serpent-like  
skins. In the days of chivalry these dra-  
gons were very common, if we may believe  
the tales of the time, and every knight or  
gentleman with any pretensions to valor  
seems to have followed in the footsteps of  
St. George, according to the romancers.  
But, in these days, the world has been so  
well travelled over that the dragons have  
been finally sifted down to one or two  
beautiful little creatures that live in India  
and the islands of the Indian Archipelago.  
Save for their harmless aspect, they have  
very much the appearance of the dragons  
of the olden time, and we suspect they  
were the originals of the tales that were  
certainly believed by the natural-history  
writers of past centuries. The dragons are  
small lizards that live among the trees, and  
though they have no wings, they move  
about through the air in graceful curves,  
with almost the freedom of birds. When

they are upon a branch, you would hardly  
notice anything peculiar about them; but,  
let an insect pass by that they are particu-  
larly fond of, and, with a rush, several of  
them fly into the air. Between their legs  
is a curious membrane, encircling them  
like a parachute band, and crossed with  
gorgeous tints of red and yellow, which  
glisten in the sun like molten gold. They  
seem to float in the air a second while  
snapping at the object of their pursuit;  
then they sink gracefully, alighting upon  
the trees or branches. The seeming wings  
are membranes—really an expansion of  
the skin of the flank, held in place by  
slender, bony processes connected with the  
false ribs, which shut up, as it were, when  
the "dragon" is resting, the wings appear-  
ing to be folded at the sides. They live  
upon insects, and dart after them from  
tree to tree with amazing rapidity, their  
long tails lashing the air like knives.

According to the naturalist Brontius, the  
common flying-lizard inflates a curious  
yellow goitre, or membrane, when it flies,  
thus rendering it lighter, and reminding us  
again of the birds, with their hollow bones.  
Thus assisted, they cross intervals of space  
as much as seven hundred feet in length  
faster than the eye can follow them. In  
darting across small streams, sometimes  
they fall short and down in the water,  
when, of course, they are obliged to swim  
the remainder of the distance. Sometimes  
they are found in large streams, so it is  
not improbable that they go in swimming  
for the pleasure of it.—*St. Nicholas for*  
*April.*

## THE HIDALGO'S GLASSES.

A poor Hidalgo lived in Spain;  
So says Gil Blas, who ought to know,  
And when it rained, he let it rain;  
They say that Spaniards all do so.  
He lived sometimes on scanty fare;  
Small dishes on his board grew great,  
For on his nose a wondrous pair  
Of glasses sat whenever he ate.  
Green peas to pickled olives turned,  
And "quail on toast" to turkey grew;  
The smallest cherries that he earned,  
From oranges he hardly knew.  
When through his magic glasses seen  
Dry biscuits rose to loaves of bread;  
And little fish in his tureen  
Showed wondrous length from tail to head.  
So day by day he magnified  
Each crumb of comfort sent to him,  
And grew more free from sinful pride,  
As eyesight grew more faint and dim.  
Who had his glasses when he died?  
Gil Blas don't tell; he had no heirs;  
So where they went, when laid aside  
God only knows, and no man cares.  
But lucky he, should they be found,  
Who would trace back his pedigree  
To that Hidalgo under ground,  
And with his glasses learn to see.  
In smallest blessings—ample store;  
In darkest clouds a streak of light;  
In every man that sought his door,  
A brother with a brother's right.  
—*Congregationalist.*

## AN INTERESTING EXPERIMENT.

Take a sheet of stiff writing paper and  
roll it into a tube about an inch in diame-  
ter. Apply it to the right eye and look  
steadfastly through it, focusing the eye on  
any convenient object. Keep the left eye  
open. Now place the left hand, held up-  
wards, edgewise against the side of the  
paper tube, and about an inch or two from  
its further end. The astonishing effect  
will be produced of a hole, apparently of  
the size of the cross section of the tube,  
made through the left hand. This is the  
hole in which we propose to materialize  
another and smaller hole. As we need a  
genuine aperture, and it would be incon-  
venient to make one in the left hand, let a  
sheet of white paper be substituted  
therefor and similarly held. Just at the  
part of the paper where the hole, equalling  
in diameter the orifice of the tube, appears,  
make an opening a quarter of an inch in  
diameter. Now look intently into the  
tube, and the second hole, defined by its  
difference of illumination, especially if you  
look towards a dark object, will be seen  
floating in the first hole, and yet both will  
be transparent. The illusion, (for, of  
course it is one of those odd pranks our  
binocular vision plays upon us) is one of  
the most curious ever devised. Besides,  
here is the actual hole, clearly visible, and  
yet there is no solid body to be seen to de-  
fine its edges. It is not a mere spot of  
light, because if a page of print be regarded  
the lines within the boundaries of the little  
hole will not coincide at all with those  
surrounding it and extending to the edges  
of the large apparent aperture. Each eye  
obviously transmits an entirely different  
impression to the brain, and that organ,  
unable to separate them, lands us in that  
palpable absurdity of a materialized hole.

## LITTLE BERTIE'S FARTHINGS.

When the collection was made at Eccles-  
ton Square Church, London, on the "Mis-  
sionary Sunday," in aid of the Foreign  
Missions, one of the deacons, who was en-  
gaged in gathering the offerings, was not a  
little surprised to receive from a little boy  
a bag weighty with its contents. With the  
bag was a slip of paper upon which was  
written "Little Bertie Smith's Farthings."  
The bag contained one hundred and sixty  
farthings, which our young readers will  
know make three shillings and four pence.  
Instead of spending his farthings upon  
sweets, this dear child had put them away  
for the missionaries. Surely there can be  
nothing sweeter to our young folks than  
the consciousness that they have served the  
cause of the Lord Jesus Christ!

## SNAKES MAKING ADVANCES TO A DOG.

Six serpents, a python, two cobras, and  
three black snakes, arrived in the city  
from Berlin, recently. They were con-  
signed to a dealer. The attendants on  
board the vessel did not know their habits,  
and instead of placing blankets in their  
cage to keep them warm, simply put a  
handful of hay under them. The floor of  
the cage became wet and the serpents  
were frozen. They were lifted from the  
cage like walking canes and were sent to  
the superintendent of the Central Park  
Zoological Garden. He was assured that  
they were dead, and he had them placed  
in the engine-room to have them thawed  
out so that he could stuff their skins.  
The engineer stood them up in a warm  
corner and thought no more of them.  
Shortly afterwards they disappeared. An  
investigation disclosed the fact that they  
had quietly crawled away. They were  
found a short distance off, trying to scrape  
acquaintance with a dog that had wander-  
ed into the place. They are at present in  
the Park, awaiting their owner's action.—  
*New York Tribune.*

## Pleasantries.

"How sensibly your little boy talks!"  
exclaimed Mrs. Smith. "Yes," replied  
Mrs. Brown; "he hasn't been among com-  
pany yet."

"Do not marry a widower," said the old  
lady. "A ready-made family is like a  
plate of cold potatoes." "O, I'll soon  
warm them over," replied the damsel; and  
she did.

Telegraph wires are so numerous on  
some of the streets of New York that peo-  
ple living on a fourth floor flat can sift  
their ashes by merely throwing them  
against the network.

A Free Kirk elder and his wife joined  
the Blue Ribbon army the other week,  
"just to show a good example, ye ken," as  
the old woman put it. John brought in a  
good Glenlivet, and handed to his better  
half to keep "for medicinal purposes." A  
week after being initiated in the mysteries  
of Ribbonism, he came home on Saturday  
night and told his wife that he was suffer-  
ing from "awfu' pains in the stomach,"  
and to "gi'e him a drap o' yon." "O,"  
replied the wife, "yon's dune twa days  
ago."

"Arrested for carrying a pistol, was  
he?" asked a magistrate of an officer, re-  
ferring to a gentleman who had just been  
arraigned. "Let's see the pistol." The  
weapon was produced and handed to the  
judge, who examined it and asked:  
"Where did you get it?" "Bought it at  
a hardware store." "What did it cost?"  
"Fifteen dollars." "Fine, implement.  
How'll you swop?" and the judge drew  
out a pistol and handed it to the prisoner.  
"Take \$10 to boot." "All right, I'll fine  
you \$10. That makes us even."

An Ohio paper says that a young lady  
who graduated in a calico dress a few years  
ago, is now married to a railroad super-  
intendent who has an income of \$500,000  
a year. This may be taken as a basis for  
the regulation of a graduating dress. Had  
she worn alpaca she might have caught  
the general manager of the road. Had  
she bloomed forth in white Swiss, she  
might have captured the President of the  
concern, with his untold millions; while  
had she worn silk, with point lace and  
diamonds, she might have scooped in the  
conductor of a passenger train, and had  
onyx staircases and alabaster walls to her  
house, and cut the wives of the officers of  
the road as society altogether too thin for  
her style. This ought to be a lesson to  
girl graduates.



# THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,  
REV. D. R. LADY,  
REV. H. H. W. HITSCHMAN, D. D., SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, APRIL 18, 1883.

Our true redemption consists in entire conformity to Jesus Christ. And this does not stop with a sanctified mind and spirit, but extends to our entire being. He will change these vile bodies, and fashion them like unto His own glorious body. If then we wish to know anything about our resurrection bodies, we can get the best conception of them by studying the properties of Christ's body made known after He had passed through death. It certainly was no mere myth or phantom, but could be recognized by unsealed eyes, and yet was not limited by the laws that govern matter. The whole subject is a most interesting one and can be studied with profit in connection with the manifestations He made of Himself during the forty days that passed between His resurrection and His ascension.

Dr. Edward H. Williams of the Baldwin Locomotive Works, has made a generous donation of \$12,000 to Carleton College, at Northfield, Minn., to pay the cost of the Scientific building recently completed. It will be called Williams Hall, and stand as a memorial of a very promising son of the donor, who died a few years ago. Monuments of that kind will soon become common we hope. Very many of our people might erect them and help our institutions while honoring their deceased friends. We wish that this idea could be suggested from time to time by pastors to their church members. We are certain that if presented properly it will commend itself to those who have more or less means at their disposal.

Some parts of Switzerland are almost depopulated by the enormous emigration to America, and it is said that one district, Gurlargnen, is without an inhabitant. The exodus is owing to bad harvests and American competition. "Swiss watches" of American manufacture can be taken into the cantons and sold cheaper than those made there. This should open our eyes to the fact that these emigrants will need spiritual care.

Our readers will sympathize with the people of Westminster, Md., in the great loss they have sustained by the fire, which did so much damage on the 10th inst. Eighteen buildings were burned, including the Lutheran Church. Two men employed in the livery stables in which it originated perished in the flames.

The latest manifestation of infidelity under the name of Catholicity, as usual, is a new "Church" organized in New York, by "Rev." M. K. Scherhorn, formerly of Newport, R. I., who proposes to raise a defunct Unitarian Society on a Theistic basis. In this the "good" of all society is to be recognized, and Christ and Mahomet, the Bible and the Koran, are to be admitted as of equal authority. Then men of the eclectic school—men too broad to think that every knee must bow before any one Name, or confess that He is Lord to the glory of God the Father, may have some freedom of choice. The hymn book which it is proposed to use, has the name of Christ stricken out wherever it occurs in the old hymns selected, and contains this statement in the preface: "A Catholic-minded man regards all religions as embodying the same truth. The narrow-minded man has observed only their differences." It quotes the Chinese apothegm, "To him who on these pinions has risen and soared away to the highest, all religions are alike. Christians, Moslems, Guebers, Jews, all adore Him in their several ways and forms." According to this Christ is to be pulled back and down from His place in the hearts of His people, and there is to be a re-divide and a fresh start. That kind of Catholicity is treasonable and will not commend itself. It is remarkable that in cities with the immense population of New York and Boston, where there are enough cranky religionists to form a so-

ciety of almost any kind, men of the literary culture of Thomas Wentworth Higginson, Felix Adler and O. B. Frothingham, have never been able to make a success of a single congregation. Yet so it is.

## THE MONUMENT TO LUTHER.

Our Lutheran brethren seem to have some difficulty in determining upon a site for the monument that is to be erected this year in honor of the 400th anniversary of the great Reformer's birth. A plot of ground in front of Memorial Church at Washington D. C. had been fixed upon by some, but great exception is taken to it, and no little feeling is shown in regard to the matter. A writer in the *Lutheran Evangelist* published in Springfield, Ohio, says:

"The location proposed by the 'churchyard' party is immediately in the rear of the equestrian statue of General Thomas. The statue cost \$50,000; the pedestal on which it stands, \$25,000; the four bronze lamp posts and bracketed lanterns surrounding the statue cost \$1,000 each. The entire cost, consequently, is about \$80,000. How would the proposed statue of Luther look behind the horse of General Thomas at a distance of about 150 or 200 feet? I wonder that anybody would seriously propose to build up such a monstrous incongruity in the Capital of the Nation! How this would signalize the 400th birthday of the immortal Luther!"

But there seem to be other difficulties in the way. Some object that the location discriminates in favor of a congregation, and think contributions should be made "on condition that the statue be not put within the enclosure of any church in the city of Washington." Others are especially bitter at the thought of having it placed near a church that belongs to the "General Synod" because members of that body have not the exclusiveness necessary to make them dyed-in-the-wool Lutherans. A Baltimore correspondent in the *Lutheran Standard* of the 24th ult., gave our old friend Dr. John G. Morris a terrible switching for fraternizing with the "Protestant sects of the day"—and declares that between him as a representative of the General Synod and Luther "there is a great gulf fixed." The correspondent says:

"Even in this jubilee year we cannot refrain from saying what we know against the Lutheranism of the General Synod. Yes in this year it is necessary to keep the differences betwixt us and them in view. Not only are all nominal Lutherans, but Protestantism in general is hurrahing for Luther. It would seem all are vying with each other to say the greatest things about him. To this we do not object. He is worthy of it. The world owes it to him. But many will be deceived by this. They will think that all that is essentially Lutheran is possessed by all Protestant sects."

"Now is the time to bring out the distinctive features of Lutheranism over against the false position of General Synodists, and others. Luther should shine in his true light. As Lutherans we want above all things in this year to have Luther brought home to the people as a Reformer of the Church, and a Conservator of the pure truth of God's Word. This is good for the General Synod, for us, and for all. The honor of God demands it."

"The greatest thing which all nominal Lutherans can do in this year to cause Luther to be remembered with thanksgiving to God is to look their differences in the face and set about to remove them. Let them all unite in bringing Luther's teachings into the pulpit and his practices to the altar. This will be a monument around which the angels will assemble and sing anthems to God."

"So long as the General Synod occupies her present position can any one blame us for refusing to recognize her as Lutheran? Who will judge us for avoiding even all appearance of unionism with her? An appropriate vow for each one to make this year would be the following: May my tongue cleave to the roof of my mouth and my right hand forget her cunning, if I forget the treasures secured to me through Luther in the doctrines and practices of the Reformation Church and fail to defend them in word and deed and hold them as the chief treasures of my heart."

That will do very well for people who want to erect a "statue to stand for the nation." It may be, however that if Martin Luther was the man some of his professed followers represent him to be, "people will not vie to say the greatest thing about him." If after contending for the right of private judgment, the crowning act of his life was refusing the hand of one who differed from him in opinion, Rome might be the proper city to erect his statue. Let the correspondent of the *Standard* write the inscription on the monument and it will seem out of place in the capital of a free nation. Sometimes a man need pray to be saved from his friends.

The friends of Rev. E. A. Gernant, pastor of Zion's Reformed Church, Allentown, Pa., will be glad to hear that he is recover-

ing from the attack of typhoid fever with which he has been suffering.

We are informed that Rev. Dr. E. V. Gerhart of the Theological Seminary at Lancaster, has accepted an invitation to preach the annual sermon before the Catawba High and Normal School at Newton, N. C., May 16th, 1883. Dr. Gerhart will spend a month in North Carolina, and will be present at the annual meeting of Classis.

The *College Student* for April, contains a very fine article by Dr. Thos. G. Apple, on the Philosophic Course in Franklin and Marshall College. His exhaustive statement will not only prove interesting to the Alumni, but instructive to others who may wish information on the subject. Besides this, the number contains other solid articles, and is spiced with personals and news that will quicken the appetite of those are fond of hearing about their teachers and schoolmates. The *College Student* has a mission to perform in helping to bind the graduates to their Alma Mater and in keeping up an interest in our institutions of learning. We do not think its work has been appreciated, and hope it will be more fully sustained hereafter. The subscription price for the college year is one dollar; single copy fifteen cents

## THE FAMILY.

The institution of marriage, and with it the organization of the family, is as old as the human race. God created man, male and female, and said, "they shall be one flesh." It was through this Divine arrangement and holy institution that the world was to be filled with human beings. It was, and ever will be in this world, incumbent on all to submit to this Divine order. Not to do so is adultery, a sin that has no rival except murder.

It is true, God permitted for a time the holy estate of marriage to be despoiled of its original purity by polygamy and concubinage. But that only shows, what is a very important truth, that God will not force men to be virtuous, and that He mercifully overlooks or winks at the weakness and ignorance of His children while undergoing the discipline of preparation for true and full manhood. But when Christ came, all the human traditions which had gathered and settled like dust on God's institutions and laws were swept away. Christ came fulfilling the law, not the traditions of men, nor to establish things that were only permitted on account of human frailty. Therefore our Lord re-asserted once for all the true nature and obligations of marriage: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."

On such firm and exclusive foundation the family relation is established. It is the foundation of human society. Without it moral chaos and barbarism would reign supreme, and the world would be a wilderness. There would be no restraints of law to regulate the actions of men, or to curb the depraved tendencies of the human soul. The most important part of education is that received in childhood and youth. But no proper early training is possible without the purity, love and discipline of home, in a family of parents and children. Law and order, purity of morals and mutual regard for each other's well being, are not the fruits and adornments of savage life. But all these appear and flourish in communities of families, in which father and mother are king and queen, and the children their most precious treasures. There is a deep mystery in family life which we all feel, but which none can fathom. It is too deep and broad for any human measurement. It is one of those mysteries of which we know most and can say least. It is more than any other temporal interest; and its honor, its welfare, its culture, transcend in importance all else that pertains to the present life and the present world. Therefore it is that the family is fundamental to the structure of human society in its wider range. The mutual interests which obtain in the family are impressed upon and are the roots of those common interests which obtain in communities. Social life has its origin in family life.

As a correlative to this proposition it must be affirmed, as equally true, that the family is the foundation of the state. A state, to be such, must have a history; and this no people can have where the institution of the family does not exist. Barbarians and savages have no history, because the family, the social community and the

state have no existence among them, in any true sense. Even if they, in some instances, preserve traditions of their ancestors, yet these soon pass into legend without a word of true history. A state is composed of families; and it will rise or fall, flourish or decay, according as the family institute on which it rests fulfills or fails to fulfill its heaven-ordained mission.

But the full idea of the family institute can only be realized in Christianity. This Divine element alone can impart to it the true spirit, and make it the conservator of all that is of enduring interest to mankind. Viewed from the Christian standpoint the family is the substantial image and prototype of the kingdom and Church of God. Family government in the Christian Church is patterned after the paternal government of God as this is miniaturized in the common Christian household. A Christian family is a miniature church. But take away the religion which sanctifies the mysterious bonds and peculiarities of home life and makes them the very images of all that has been revealed to us of heaven,—then the oncoming barbarism will speedily lay waste the once fair abode of peace and true civilization. If the family is the simple and original earthly type of heaven, then the powers of the heavenly world must reign in it, if it is ever to fulfill its grand design. In our fast age there is danger of falling into pernicious error on this vital subject—and we may return to it again. K.

## THE SPIRIT OF ALMSGIVING.

A writer in the *Messenger*, of recent date, over the signature, *QUIS*, calls upon the church for a plan to bring out large contributions from our congregations for the benevolent work of the church. The brother's idea seems to be that the money and all other requisites are at hand. The only thing that is still wanting is a proper plan for getting at the money. If this were once discovered or hit upon all would be well. The treasury of the Lord would be full to overflowing, and the various interests of the church would prosper abundantly. What he says upon this subject is worthy of attention.

In our judgment however, the first thing needed to meet the case is the spirit of Almsgiving. The people must become willing to devote a portion; and a large portion, of their annual earnings or income to the service of the church. They must have a desire and purpose to do this. And this desire and purpose must be strong enough to overcome whatever obstacles stand in the way of their fulfillment. The question then will be, not how little can I get off with, but how much can I give.

This spirit is to be cultivated in the heart of the regenerate by the presentation of the truth. The child of God is to be taught, from the pulpit, in pastoral intercourse, through communion with other Christians, in the religious press, by precept and example, what the Lord would have him do in this respect. No one is entirely without benevolent impulses. Especially are these characteristic of the Christian. This side, or feature, of what belongs to the church member, is to be developed. And the public example and preaching of ministers of the gospel is the principal agent in such development.

Perhaps there has been undue delicacy in the past among the ministers of our Church in laboring for this object. Other important results may have been aimed at to the exclusion of this one. There are other highly necessary results which the faithful shepherd should endeavor to secure as the outcome of his care of the flock and feeding with the lively oracles of God's Word. Correct conception of fundamental doctrines, is one. A high Christian morality is another. But the spirit of Almsgiving is also very important. We seem to be coming to see this more and more of late years. It may be the mission of this period, in the history of our church, to bring this out. One thing is plain. The spirit of Christianity demands it. If we would be Christ-like we must "go about doing good." Another thing is equally plain. Self-preservation demands it. If we do not let our light shine here, God will take away our candlestick.

When this duty is fully set forth with reason and authority, and this side of the church member's nature cultivated, all the plan necessary is that of frequent opportunities of giving. The people are to be confronted and challenged with the cause that appeals to their charitable impulses. Let those who are managing the congregation ask and it shall be given them. If not, there is something wrong in the heart and it ought to be set right at once. Do not mince matters in preaching. And pre-

sent the contribution plate, in any or all of the many ways of doing this. And the result will be sure to be encouraging.

L.

Rev. H. K. Binkley has sent us thirty-two new subscribers for the *Messenger*, and fifty-three for the *Hausfreund*, from the old Goshenhoppen Charge, of which Rev. A. L. Dechant is pastor.

## Communications.

### THE REFORMED CHURCH IN STUTTGART.

By Rev. F. F. Bahner.

In compliance with a request of Rev. Dr. Zahn, with whom I have been in correspondence for some time, and who is the able and esteemed pastor of the Reformed congregation in Stuttgart, I hereby forward you the following appeal for publication in the columns of the *Messenger*. This appeal has been sent out by Dr. Zahn to both the Dutch and German Reformed churches in this country, and has already appeared in the *Christian Intelligencer*, the organ of the Reformed church in America. It is to be hoped that a generous and adequate response to this earnest presentation of the needs of his church will greet Dr. Zahn, whose worthy object it seems to be not only to save his own congregation, but to maintain, if possible, a distinctively Reformed confession in the land of its birth. But it is not necessary to further press the claims of this Macedonian cry from the Fatherland upon our American churches, as it will speak for itself. It is as follows:

"Ever since the seventeenth century there has been a Reformed church in Württemberg. There were at first nine Waldensian congregations, one of which the celebrated Henri Arnaud, at the same time a clergyman and soldier, served as its minister. Besides these, there were three French and German Reformed communities in Ludwigsburg, Cannstatt and Stuttgart. Of all these twelve congregations, which were formerly generously supported by England and Holland, there exists now only one in Stuttgart. It is very small in numbers, and has not sufficient means to support a minister. Therefore the Presbytery (Consistory) of this church hereby applies to the Reformed churches in the United States for assistance and support.

"The Reformed Church in Germany is rapidly diminishing. The union of the Reformed and Lutheran bodies in Prussia, unbelief and extreme Lutheranism, have contributed to its decline. It is important, therefore, that what remains of it should be supported and strengthened. The Reformed church, which is still so powerful in England, Holland, and America, will surely consider this isolated little community, and willingly contribute towards its support. Brethren of the same faith, think of us. Our church is based on the Catechism of Heidelberg, and governed by a Presbytery (Consistory) composed of Frenchmen, Dutch and Germans."

This appeal for aid it thus sends forth through its minister, Rev. Dr. Zahn, who is the head of the Presbytery, and to whom remittances are to be made.

Stuttgart, March, 1883.

(*Christian World* please copy.)

### SOME MORE FIGURES.

From the Land Official Report for the year 1882, we learn that from June 30, 1881, to June 30, 1882, there were 13,993,780 acres of the public land disposed of, and 310,386 acres of Indian land, making a total of 14,309,166 acres disposed of, that came directly under the jurisdiction of the Land Office at Washington.

According to the census of 1880, the State of Pennsylvania had 13,423,007 acres of improved land. By comparing these figures we see that the public land disposed of for the year ending June 30, 1882, amounted to nearly a million acres more than all the improved land in Pennsylvania in 1880.

There are twenty-seven States and Territories in which there are public lands. Let us see what number of entries of public lands was made, and what number of acres of land was disposed of in some of these States and Territories. This embraces the public lands disposed of under all the acts of Congress, except the area of commuted homesteads, final homestead, and final desert entries, which had been accounted for in the original entries.

	No. of Entries.	No. of Acres.
Arizona,	548	21,157
Arkansas,	6,352	426,748
California,	8,527	529,723
Colorado,	8,529	534,257
Dakota,	49,869	4,355,392
Florida,	4,229	416,022
Idaho,	2,253	166,988
Indiana,	1	40
Iowa,	219	10,045
Kansas,	16,293	1,110,834
Louisiana,	1,963	508,704
Michigan,	4,074	543,894
Minnesota,	14,325	1,225,506
Nebraska,	12,125	1,080,762
Oregon,	4,837	309,549
Utah,	1,786	84,149
Washington,	5,443	449,390
Wisconsin,	5,172	846,156

The commuted homesteads and the final homestead entries for instance, in Dakota, amount to 757,471 acres, which added to the 4,355,392 acres, make a total of 5,142,863. In Kansas the commuted homesteads and final homestead entries amount to 582,851 acres, which added to the 1,110,834, make a total of 1,693,685 acres.

These figures give us a pretty clear idea of the wonderful tide of emigration flowing into these States and Territories; and thus also do they indicate very clearly where the church should plant missions. Look at Dakota, in which there were nearly 50,000 entries of public land made in one year. Dare the church shut her eyes and ears to these almost overwhelming facts?

Besides the public lands, directly under the jurisdiction of the Land Office, much might be said in reference to the railroad lands, which are also being filled up by settlers. A brief summary of the railroad lands will serve our purpose, at least for the present.

From the report of the Commissioners of railroads, for the year ending June 30, 1882, we learn that 178,952,689 acres had been granted by acts of Congress, to the different railroad companies, to aid them in constructing railroads in these new States and Territories. 35,658,369 acres of these railroad lands had been patented up to June 30, 1882. A number of the railroad companies have not reported the number of acres sold by them to settlers and others, so that we cannot tell how much has been sold. Thus, for instance, the Atlantic and Pacific R. R. Company, with a land grant made in July, 1866, amounting to 49,244,803 acres, has not reported any land sold. So also with a number of other railroad companies



thus aided by the Government; they have not reported the number of acres of land they have sold. The reported sales of railroad lands up to June 30, 1882, amount to 11,821,212 acres, from which the railroad companies realized \$53,494,995.09.

These figures are all full of significance for the church in missionary operations. They ought not to be overlooked.

Some denominations are at least trying to keep up with the tide of emigration into these new States and Territories. Thus the Methodist Episcopal church is raising this year for Church Extension in Kansas, Dakota, Nebraska, Montana and New Mexico, \$15,000, in addition to what is paid for the support of the missionaries. Compare the States and Territories named with the table of entries of public land, and we see that the Methodist church is locating her missions where the people are settling, not ten, twenty or more years behind the tide of emigration. When will our Reformed church, with her superior catechetical system, awake, arise and be up with the times? This concerns the members as well as the ministers. J. F. W.

### THOUGHTS FOR CLASSES.

The time is near at hand when the Classes will convene in annual sessions. Much of the time and deliberations of these respective bodies will be taken up in considering the subject of Missions. Missionary festivals will be held in connection with these meetings of Classes. Excellent and stirring missionary addresses will be made by many of the brethren throughout the church. Earnest appeals will be made in behalf of the general and also particular interests of the church. We have heard these in the past, and we expect and hope to hear them in the future. Strange, however, that all this earnestness and apparent enthusiasm has not produced more fruit in the way of means or dollars and cents.

We have been pained and disappointed more than once to learn that after one of those missionary festivals held in connection with the meetings of Classes, or even Synods, and with a packed church, that the collection for missions did not amount to much over a score of dollars. Now what should hinder any substantial Classis from raising, at the annual meeting, from at least \$100 to \$500 for the Mission Treasury. The amount to each individual minister and delegate elder would be small, and then, no doubt, there would be many members in the charge or congregation where the body was holding its sessions would readily and cheerfully assist in such a noble work.

The addresses, appeals, and speeches would in this way, have a telling effect all over the church. The members of our entire church would see that the ministry and eldership were in terrible earnest, and they would hasten to "come up to the help of the Lord, the help of the Lord against the mighty."

The very best meeting the Pittsburgh Synod ever held occurred last September in Millville, Clarion county, Pa. In a few minutes one evening, after some telling speeches, \$300 were raised by the ministers and elders, which were subsequently increased to \$400, for St. Paul's Orphan Home. It had a telling effect, not only upon the Synod and community, but upon the whole church, especially in the bounds of the Synod. The fruits of that noble, praiseworthy effort will be reaped for years to come. The brethren all went to their homes and charges feeling glad, and thanking God for what had been done. The hungry perishing Christ in the persons of the little orphans had not been put off with resolutions, "be ye fed and be ye clothed," but had been cheerfully, willingly, and generously taken in and fed and clothed, and ministered to, in a substantial way by the Synod.

The ministry and eldership of that Synod are no poorer for what they did then and there, but have been greatly enriched, at least in good works.

We hope that there will be a forward movement all along the line in this direction. No one will say that such efforts or doings by the Classes or Synods are unscriptural. No one will say that all the funds that can be raised are not needed. Brethren, let us sprinkle and mix our addresses, speeches, and deliberations as regards the missionary cause, at our annual meetings, with liberal offerings. Let us assess upon ourselves a certain fixed amount, and then labor with all our efforts to raise it. Let us not be satisfied with what "falls." If all would do so our beloved Zion would not only "arise and shine," but God would say, "Well done, good and faithful servants."

### A REMINDER.

Some time since, as many of the readers of the MESSENGER will remember, a circular was addressed them, asking contributions toward the erection of a suitable monument to the memory of the late venerated and sainted Rev. Samuel R. Fisher, D. D. Quite a number have responded to that circular and quite a sum has been received by the treasurer designated to receive the fund, but not enough to erect a monument suitable to the worth and services rendered by Dr. Fisher to the church. Called in the prime of life to the superintendency of the printing establishment, he gave his best days and his best energies to the work, and what there is at 907 Arch St., Philadelphia, to-day, is due mainly to his energy and carefulness in gathering and keeping together, what was thus gathered.

Many, no doubt, who received the circular, laid it by, thinking at a more convenient season to answer, but have forgotten the matter altogether. This reminder is written therefore, to bring it to the remembrance of such, that they might now enclose their contribution for this worthy object to the treasurer. Should there be any of the friends of Dr. Fisher, among the readers of the MESSENGER, and we know he had many throughout the church, who have been overlooked in this matter, having received no circular, and being disposed to contribute, they can forward such contribution to the treasurer, Mr. Charles Santee, No. 534 North Sixth St., Philadelphia. J.

### MISSIONARY ANNIVERSARY.

The Missionary Society of Shiloh Reformed congregation, Danville, Pa., held its first anniversary on Sunday evening, April 8. The interest manifested by the entire congregation showed that the society had not lived its first year in vain. The pulpit and altar were beautifully decorated with flowers. Rev. T. J. Hacker, of Shamokin, delivered a stirring address. The president of the society, Mr. John Sechler, read the annual report, which presented the following facts. The society was organized April 19, 1882, with 20 members. Number of members enrolled at the end of the year, 96; average monthly attendance, 37; amount contributed during the year, \$51.40, which, in addition to the collection of the evening, made the entire contribution \$58.70.

It is with sincere pleasure that we chronicle the above facts. Though begun in a humble scale and carried forward in a quiet scale, this little society has yet accomplished its share of good in awakening a greater interest in the great cause of missions. May its work be blessed, and may it increase in numbers and efficiency as it increases in years. S.

### SOMERSET CLASSIS.

At a special meeting held at Stoyestown, Pa., March 28th, Rev. W. D. Lefever was received as a member of Somerset Classis. The call from the Stoyestown charge to Rev. W. D. Lefever was confirmed, and the officers of Classis were appointed a committee to install him. They attended to their duty immediately after the adjournment of Classis. Rev. H. F. Keener preached a short sermon, and Revs. K. F. Deatrick and Dieffenferer led the remainder of the services. Rev. Lefever was received kindly by this people, and he and his family seem already quite at home among them. May the work of grace greatly prosper in this charge. K.

### Church News.

#### OUR OWN CHURCH.

#### Synod of the United States.

Tamaqua.—Twenty persons were confirmed on Good Friday in St. John's, Tamaqua. The communion on Easter was very large—the largest since the present pastorate. It was a joyous season to the congregation. Rev. I. E. Graeff is pastor.

Krebs.—Rev. Walter E. Krebs has removed from Littlestown to Allentown. His correspondents will please address him accordingly.

Roth.—The P. O. address of Rev. G. W. Roth has been changed from Erwinna, Pa., to Ottsville, Bucks county, Pa.

Ringtown Charge.—On the 8th of April Rev. W. B. Sandoe administered the holy communion in St. Paul's church, Ringtown charge. The number of communicants was the largest for many years. Ten catechumens were confirmed. The church was beautifully decorated, and the services very impressive. Rev. J. G. Neff rendered valuable assistance. At the close of the services the pastor was presented with a purse of \$25. The communion was administered to the sick on Sunday afternoon by the pastor, accompanied by an elder. The collection taken was devoted to a student who is preparing for the ministry at Tiffin, Ohio.

Martinsburg, Pa.—The members of the Martinsburg charge, Blair county, Pa., of which the Rev. J. David Miller is pastor, have again enjoyed a refreshing communion season with their Risen Lord, and with one another. In St. Luke's congregation the holy communion was celebrated on Palm Sunday, the services being well attended, a deep religious feeling pervading the whole assembly. At St. John's, Martinsburg, services were held every evening during Passion week, the audiences each evening gaining in numbers.

On Saturday evening a class of nine young persons who had previously been under the pastor's instruction in the catechism, made a public profession of their faith in the Lord Jesus Christ, and were solemnly set apart for service in the church, by the laying on of hands, one receiving adult baptism. There was one received by certificate from the Church of God. On Easter morning the auditorium of the church was crowded, and the holy supper administered to a larger number of communicants than upon any previous occasion during the present pastorate.

The people of the charge, with the pastor, feel much encouraged in their work, praying that God will in the future, as in the past, prosper them in the work of the Master.

Pottsville.—Trinity Reformed church spent a precious Easter season. Services were held during Passion week and on Good Friday morning. About 200 persons partook of the holy communion on Easter day. Fifty-six persons were added to the church—32 by confirmation, 15 by certificate, and 9 by renewal of profession. Offerings, \$25. Prof. James Crawford gave valuable assistance to the pastor, A. R. Bartholomew.

South Bethlehem, Pa.—The Easter communion was well attended. Seven members were received from other congregations. The altar and pulpit were neatly decorated with flowers, and the services held at 5 o'clock in the morning were very interesting, at the close of which 15 dozen of Easter eggs were distributed among the children and members of the Sunday-schools.

Freemansburg.—The Lord's Supper was observed on the Sunday after Easter. On Saturday previous 9 young persons were confirmed, and 5 received from other congregations. Rev. D. B. Shuey realized \$23.73 for Emporia without any previous notice. The congregation is also doing efficient work in reducing the church debt.

#### Synod of the Potomac.

Rowan.—The Rev. John Ingle has resigned Central Rowan charge, North Carolina, his resignation to go into effect at the annual meeting of Classis. The Sunday-schools in this (East Rowan) charge have been organized with encouraging prospects. There are also about fifty catechumens in both congregations which augur large accessions in future.

Funkstown, Md.—Easter week services were observed at Funkstown, Md. Five persons were confirmed, three of which were heads of families. Communion was held on Easter Sunday, and a very interesting service in the Sunday-school. The church was beautifully decorated. Each scholar received an Easter egg.

Shippensburg.—On April 1st, Rev. J. B. Shontz preached his first anniversary sermon at Shippensburg, Pa., to a full house. A summary of the year's work shows an addition of 62 members to the church, 25 infant baptisms, all the old debts of the church paid, all the new assessments met, pastor's salary paid in full, and some money in each of the treasuries of the congregations—Ladies' Mite Society and Sunday-school. The successful work in the Sunday-school has been signal, as it was increased from 30 to 128 scholars, and still rapidly increasing. Lastly, a thoroughly united and encouraged membership, are looking forward to a greater work in the year just begun.

Waynesboro, Pa.—St. Paul's congregation recently gave Rev. I. M. Motter a donation party, which is described in the *Keystone Gazette* as a very enjoyable occasion.

Comfort.—The P. O. address of Rev. H. I. Comfort has been changed from St. Paris, Ohio, to Frederick city, Maryland.

#### Pittsburg Synod.

Kittanning.—Services were held in St. Luke's church, Kittanning, Rev. D. S. Dieffenbacher, pastor, every day during Passion week. The holy communion was administered on Easter Sunday. Preparatory service on Saturday, when eight persons were added to the church, five by confirmation and three by renewal of profession. One adult and two infants were baptized. Ten were added to the membership in the charge during the year, and not heretofore reported. Another class of catechumens will be confirmed in May, in the Mount Union congregation.

New Centreville.—During Passion week, services were held each evening, except that on Good Friday, the service was at 10 A. M., in St. John's church, New Centreville, Somerset county, Pa., of which Rev. W. W. Deatrick is pastor.

A harmony of the gospels was made use of in the lessons. On Thursday evening when in the lesson the institution of the Lord's Supper was reached, the holy communion was administered to a large congregation. This service was doubly impressive from its being held at the time of its original institution. On Easter eve, as for several years past, a memorial service was held for the dead of the congregation of the past year.

Edmonds.—The address of Rev. L. C. Edmonds is changed from Fairmount, Pa., to West Millville, Clarion county, Pa.

Butler, Pa.—In the St. Paul's Reformed church, Butler, Pa., Rev. T. F. Stauffer, pastor, services were held during holy week, beginning with the Wednesday evening service. Preparatory services to the Lord's Supper, also confirmation, were held on Good Friday. Six persons were received by confirmation. The Eucharistic feast on Easter Sunday was well attended. Good audiences were present at all the services of the week. The congregation is steadily gaining strength, with good prospects of still more rapid growth in the future. At the Easter morning service the pastor was assisted by Rev. P. C. Prugh and Rev. C. A. Limberg. A prayer and praise service was held on Sunday evening, at which Rev. P. C. Prugh delivered the address.

#### Synod of the North-West.

Imogene.—Easter was not forgotten by the mission congregation at Imogene, Fremont county, Iowa, Rev. D. P. Lefever, pastor. A new grand cathedral pipe-top organ has just been placed in the church, and was used for the first time in public worship on Easter morning. Two members of the catechetical class, who expect to be confirmed on Whitsuntide, presided at the organ, and the pastor's wife conducted the singing. An appropriate sermon was preached by the pastor. Then the younger portion of the congregation laid their offerings on the communion table, and the deacons collected those of the older portion; when the money was counted it was found to amount to a little over \$10, a part of which was devoted to the Sunday-school, and a part to St. Paul's Orphan Home.

The organ above referred to was purchased from Daniel F. Beatty, of Washington, N. J., and is a fine instrument, and will do good service in helping us to praise our risen Lord.

### THEOLOGICAL SEMINARY.

The annual commencement of the Theological Seminary, Lancaster, will be celebrated on Thursday, May 10th, in the College Chapel. The graduating class numbers nine. The sermon before the Society of Inquiry will be preached by Prof. Charles A. Briggs, D. D., of Union Theological Seminary.

E. V. GERHART, President of Faculty. Lancaster, Pa., April 9, 1883.

### VIRGINIA CLASSIS.

The delegates, clerical and lay, to the next annual meeting of the Virginia Classis, to be held in May, at Harrisville, will please take notice:—Those living above Woodstock will stop off at *Maverstown*; and those living below Woodstock will stop off at *Tom's Brook*, where they will be met and conveyed to the homes provided for them.

G. H. MARTIN, Pastor of Woodstock charge.

### BETHANY ORPHANS' HOME.

The undersigned, appointed by the Board of Trustees of the Bethany Orphans' Home at Womelsdorf, to examine the accounts of W. D. Gross, Treasurer of the Building Fund, would respectfully report that they have carefully examined said accounts, and find them correct, and that there was received the sum of \$27,479.47, and the amount expended was \$27,410.10, leaving a balance of \$69.37, which was passed to the general fund of the Home.

Signed, JACOB BAUSMAN, JACOB HEYSER, W. R. LAUFER, Auditors.

### General News.

#### Home.

Rev. Edward Rea Borer, D. D., well known as a preacher and educator, died at Oxford, Chester county, on the 7th inst. He was a cultured gentleman and teacher. At the time of his death he was Professor in Lincoln University.

Mias Rebecca Manship, daughter of Rev. Andrew Manship, was so seriously burned last week that she died from the injuries. Her clothes caught fire from a gas jet. She was an interesting young lady, aged 19 years; and was about to graduate from the high school, with great promise of usefulness to her parents.

A serious collision occurred on the Reading Railroad's Bound Brook Line to New York, at Bound Brook, on the 12th inst. It would almost seem that there was a race between a New York and a Lehigh Valley train for a crossing. The Lehigh Valley engine ran into the rear car of the New York train, demolishing a coach and injuring six persons.

A cave-in occurred at the Kaelridge Mine, between Quinnesee and Iron Mountain, carrying down the engine-house and also eight men, as follows:—Patrick Egan, Richard Williams, W. Henderson, John Morris, Thomas James, Edw. Wicks, William Jeffrey, and William Pollard. There was only man, Wicks, who had been rescued, and he was fatally injured. These men were on the surface. None were at work in the mine. The mine is located two miles west of Quinnesee. The cave-in embraced a space 75 by 50 feet, and besides the men engulfed, took in all the mining machinery, including four large boilers, falling a distance of 100 or 200 feet. At the present writing it is believed that the lives of all the men were lost, and it is estimated that the recovery of the bodies will require a week or more.

The town of Westminster, Carroll county, was visited by a terrible fire on Monday night, 9th inst., which continued from 11.30 until 3 o'clock Tuesday morning. Two young men, two cows and twenty-three horses were burned to death, and a church, seventeen houses and several stables were destroyed. The total damage is estimated at from \$70,000 to \$100,000, on which there are insurances amounting to some \$35,000. The whole square bounded by Main, John and Carroll streets, and an alley were swept away entirely, leaving in position only the walls of two brick houses and those of the church. The parsonage of the Lutheran church was also swept away, together with the Rev. H. W. Kuhn's library. The fire started in Jacob Thompson's livery stable, in which four colored men were playing cards, four white men sleeping, and two cows and twenty-four horses stalled. It is said the colored men got into a fight, upset a candle and then ran off. Their names are Hanson Dorsey, Charles Warfield, Robert Goodwin and John Clark. They have been arrested.

### Foreign.

A man by the name of Tynan, it is said, proves to be the "Number One" of the Irish conspiracy.

Joe Brady has been convicted of the murder of Lord Cavendish and Mr. Burke in Phoenix Park. The jury came to a speedy conclusion, and Brady was sentenced to be hung.

Paris, April 12.—The papers here this morning report that a terrible catastrophe has occurred in a theatre in Revel, caused by an explosion of gas. A performance was in progress at the time and the theatre was crowded. Many persons are said to have been killed in the panic which ensued.

London, April 11.—A sample of the nitroglycerine seized in London last week at the time of the arrest of Norman, Gallagher, Dalton, and Wilson was exploded to-day at Woolwich in order to test the quality. The ground for a distance of several yards from the spot where the explosion occurred was torn up.

### "TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER, Supt. Ref. Ch. Pub. Bd.

### FOR SALE.

A fine Cabinet Organ, of Loring and Blake's make, will be sold on reasonable terms for cash. Suitable for Parlor or Church. Its tone and volume are well spoken of by those who have knowledge of such instruments. Address,

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### THE "MESSENGER" PREMIUM SUPPLEMENT OF DEC. 13th, 1883.

What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new cash subscribers for the "MESSENGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your SUPPLEMENT, we will cheerfully send you as many copies as you want. There are three months yet before the time elapses when the offer will cease. Come, friends, lovers of the "MESSENGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told that a congregation had some idea of endeavoring to obtain 78 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the SUPPLEMENT. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address, CHAS. G. FISHER, Supt. and Treas., Reformed Church Publication Board, 907 Arch street, Philadelphia.

### PREMIUM TRACT No. 2.

#### "The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

It is to be had at the following rates: 1000 copies, cash net, \$5.00 100 " " " 55 12 " " " 10

Post paid. Orders filled promptly. Address, REFORMED CHURCH PUB. BOARD, 907 Arch St., Phila.

### APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good success so as to put our publication interest on a good footing. CHAS. G. FISHER, Supt. Ref'd Ch. Pub. Board.

### CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid, \$ .10 12 copies, .60 50 " 2.50 100 " 4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash. We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once. Address, REFORMED CHURCH PUB. BOARD, 907 Arch Street, Phila.

### Business Department.

#### Rev. CHARLES G. FISHER, Superintendent and Treasurer

#### TERMS OF THE MESSENGER:

\$2.20 a year, in advance, postage included. Six copies to one address for one year, \$11.00. No paper discontinued, except at the option of the publishers, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid. The publishers will not be responsible for notice given to an agent or postmaster. When arrangements for more than a year are due, they are collected through a solicitor. The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid. Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commencing.

Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected. COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

### SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. Superintendents are referred to the list of them to be found on another page, for prices, etc., etc. We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address, REF'D CH. PUB. BOARD, 907 Arch St. Phila.

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We offer it at the following prices:—HYMNS FOR THE REFORMED CHURCH. (New Hymn Book. Large Size.)

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Usual Discount to parties ordering large quantities. Special rates for Introduction.

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## Miscellaneous.

OBSERVATIONS OF REV. GABE  
TUCKER.

You may notch it on de palin's as a mighty resky plan  
To make your judgment by de clo'es that kivers  
up a man;  
For I hardly needs to tell you how you often  
come across  
A fifty-dollar saddle on a twenty-dollar hoss.  
An', wuking in de low groun's, you diskliver, as  
you go,  
Dat de fines' shuck may hide de meanes' nubbin  
in a row!

I think a man has got a mighty slender chance  
for Heben  
Dat holds on to his piety but one day out o'  
seben.  
Dat talks about de sinners wid a heap o' solemn  
chat  
An' nebbber draps a nickel in de missionary  
hat;  
Dat's foremost in de meetin'-house for raisin all  
de chunes,  
But lays away his ligin wid his Sunday panta-  
loons!

I neber judge o' people dat I meets along de  
way  
By de places whar dey come fum an' de houses  
whar dey stay;  
For de bantum chicken's awful fond o' roostin'  
pretty high,  
An' de turkey-buzzard sails above de eagle in de  
sky,  
An' you finds de smallest 'possum up de bigges'  
kind o' tree!

## Selections.

The brightest crowns that are worn in heaven  
have been tried and polished and glorified in the  
furnace of tribulation.—*St. Augustine.*

Plain simple folk, who come and go  
On humble levels of life below,  
Little dream of the gales that smite  
Mortals dwelling upon the height!

—T. B. Aldrich.

Happy the heart to whom God has given  
enough strength and courage to suffer patiently  
and find one's own happiness in the happiness of  
others.—*Colton.*

Say nothing respecting yourself, either good,  
bad or indifferent; nothing good, for that is vanity;  
nothing bad, for that is affectation; nothing  
indifferent, for that is silly.

The ills we see—  
The mysteries of sorrow deep and long,  
The dark enigmas of permitted wrong—  
Have all one key:  
This strange, sad world is but our Father's  
school;  
All chance and change His love shall grandly  
overrule.

—F. R. Havergal.

Mortality is the body, of which the faith in  
Christ is the soul—so far, indeed, its earthly  
body, as it is adapted to its state of warfare on the  
earth, and the appointed form and instrument of  
its communion with the present world; yet not  
terrestrial, not of the world, but a celestial body,  
and capable of being transfigured from glory to  
glory, in accordance with the varying circum-  
stances and outward relation of its moving and  
informing spirit.—*Coleridge.*

No action, whether foul or fair,  
Is ever done, but it leaves somewhere  
A record, written by fingers ghostly  
As a blessing or a curse, and mostly  
In the greater weakness or greater strength  
Of the acts which follow it.

—Longfellow.

## Science and Art.

Meissonier's "La Polichinelle" has been sold  
to a Parisian collector for \$8,000. It measures  
five inches by four inches. That seems a large  
sum for a little bit of painted canvass, but it will  
grow in value year by year.

The distinguished archaeologist, Professor  
Maspero, has just announced his discovery of a  
Coptic church of the fifth century among the  
ruins of Thebes. Last year he found under a  
tomb a sarcophagus of limestone covered with  
inscriptions, and, continuing his researches, he  
has now found the church. The way down to it  
is by five brick steps; the floor is tiled, and the  
walls are of rough bricks bearing inscriptions.  
On a stela covered with a hard white substance  
are traced in red ink 300 lines in the Theban  
dialect, forming part of a sermon directed against  
heretics.

PAYNE'S MONUMENT.—Work is to be begun  
at once at the studio of Moffitt & Doyle, No. 6  
Great Jones street, New York, on a monument to  
mark the resting place of John Howard Payne,  
the author of "Home, Sweet Home," in Wash-  
ington. A plaster cast of a bust of Payne came  
from New Orleans on the Lone Star, of the Morgan  
Line, which is lying at her pier at the foot of  
North Moore street, and was taken from the  
steamship recently. It was made by Mr. Alex-  
ander Doyle, of Moffitt & Doyle, in New Orleans,  
where he has been engaged for some time model-  
ling statues of General R. E. Lee, General Albert  
Sidney Johnston, and of Margaret, the New Or-  
leans philanthropist. The monument will be a  
handsome shaft of Carrara marble, resting on a  
base of gray granite, and surmounted by a bust  
once and a half the size of the average man. The  
height of the monument from the ground, in-  
cluding the bust, will be 12 feet, and the base  
upon which it will rest will be 6 feet square. The  
die or shaft at the top will be about 3 feet square.  
The plinth and capital will be carved, but there  
will be no display. The style of the monument  
will be old Roman, and a specimen of pure  
classic art. On the four faces of the die are to be  
inscriptions and designs. On the front will be the  
name of John Howard Payne, with the dates of  
birth and death, and on the back the inscription  
which was on his tomb in Africa.

"Sure, when thy gentle spirit fled  
To realms above the azure dome,  
With arms outstretched, God's angel said:  
'Welcome to heaven's Home, Sweet  
Home.'"

On the sides are medallions in relief. One  
will bear a lyre, inclosed in a wreath of laurel,  
and the other an open scroll, crossed by a pen,  
which will be surrounded by a wreath of palms.  
The bust was modelled to conform to the ideas of  
W. W. Corcoran, the philanthropist and capita-

list of Washington, who brought Payne's remains  
from Tunis, and who will bear the expense of the  
monument. The model represents the young  
poet after he had passed out of his young man-  
hood and had been made sad and serious by his  
battle with adversity. Brooding anxiety is de-  
picted on the face which in youth rendered Payne  
so engaging. The features are somewhat sharp-  
ened, and are marked by lines of care. A short  
beard fringes the face, whose almost melancholy  
expression wakes tender feelings in the heart of  
the beholder. One can almost read in it Payne's  
thoughts of home. The bust does not wholly  
embody the ideas of the sculptor, who, instead of  
idealizing the subject, made a portrait conforming  
with pictures in the possession of Mr. Corcoran.  
The model and designs have been submitted to  
Mr. Corcoran and approved by him.

## Personal.

The venerable senior and Presiding Bishop of  
the American Episcopal Church, Dr. Smith, may  
be said to have been a citizen under every Presi-  
dent of the United States. He was five years old  
when General Washington died.

Rev. Lindsay Parker, for the last three years  
pastor of the Sixty-first street M. E. Church, N. Y.  
city, purposes to sever his connection with his  
denomination and join the Protestant Episcopal  
church, with a view to take clerical orders in that  
denomination. The Episcopal church is largely  
recruited in this way.

## Items of Interest.

Montana is now entirely out of debt, every  
bond and warrant having been redeemed.

England's total of postal area is but about  
122,000 square miles, while ours is not far from  
3,500,000 square miles.

A visitor to Rio Janeiro writes that the burial  
caskets in that locality are covered with black,  
red, or violet material, bordered with gilt tinsel,  
giving them the sprightly air of bonbon boxes.

Seven million rabbits have been killed in Aus-  
tralia in less than a year and yet the rabbits do  
not seem to decrease in numbers. They may  
yet drive out the British, as Lord Roseberry says  
they once did for Heligoland.

The Minneapolis Tribune says that "never be-  
fore in the history of the new Northwest has the  
spring movement of immigrants and home-seek-  
ers set in towards the inviting fields of Western  
Minnesota and Dakota so early and in such tremen-  
dous volume."

The Mugby Junction tea party is a device, of  
Massachusetts invention, for yielding fun and  
money for churches. Baskets containing suppers  
for two persons are sold by auction. Each bears  
the card of the woman who prepared the meals  
enclosed, and the purchaser has her for a com-  
panion at table.

The orchards and vineyards of California, in  
spite of their wonderful productiveness and oc-  
casional enormous profits, are likely to bring  
their cultivators to grief. The business is being  
overdone. Some lands have been sold at as high  
a price as \$1,000 an acre, and too many people  
are going into such enterprises.

Residents of Colorado claim that no native of  
that State has died there of consumption. Colo-  
rado was made a State about the year 1875.  
Those who were born in the State are now run-  
ning the gauntlet of measles, mumps, whoop-  
ing-cough, and croup. Consumption is not  
likely to attack the survivors for several years to  
come.

In his recent address before the Yale Alumni  
Association, President Gilman, of Johns Hopkins  
College, maintained that mathematics, Latin and  
Greek ought to be studied in schools, or certainly  
not beyond the freshman year in college. "In  
this country," he said, "every student should  
thoroughly understand three languages—German,  
French and English."

Prince Leopold of Hohenzollern has been ap-  
pointed to a locksmith, in accordance with a  
custom of the royal family requiring each of its  
scions to learn a trade. If the Czar of Russia  
should find some morning that he had forgotten  
the combination of his bedroom-door lock, it  
would be pleasant to be able to summon a royal  
locksmith to let him out.

A citizen of the United States of the name of  
Cope has been hailed as the first genuine Ameri-  
can lord, because the Pope at Rome has made  
him a marquis. He is at least second on the list;  
for some three years ago a wealthy Californian  
named Murphy was similarly honored by his  
Holiness. Both the Marquis Cope and the Mar-  
quis Murphy have given large sums of money to  
the Roman Catholic church.

The contractors who are cutting the canal  
through the Isthmus of Corinth are confident  
that the work will be completed within four  
years. The canal will be just four miles long and  
of the same dimensions as that of Suez—namely  
72 feet wide and 26 feet deep throughout at low  
water. Vessels from the Adriatic ports will save  
185 miles and those from the Mediterranean  
95 miles by passing through the canal, besides  
avoiding the dangerous coast around Cape Ma-  
tapan.

The English treasury received on alcoholic  
drinks in  
1874.....\$155,000,000  
1882.....145,000,000  
a decrease of \$10,000,000.

This is an average for every man, woman and  
child, for  
1874.....\$29  
1881.....16

The increase in deposits in Savings Banks is  
proportioned to the decrease in drinking. So  
much for the progress of temperance principles in  
Great Britain.

An alarmist in New Hampshire is forced on the  
conclusion that "the year is not far away when  
the race that settled New Hampshire, and has  
furnished the brain and brawn that have made  
the little commonwealth famous, will have be-  
come practically extinct in this State." Natal  
and mortality figures tell him that in 1881 there  
was an actual loss of eight hundred in the Ameri-  
can population of the State from the excess of  
deaths over births. In connection with this show-  
ing, he mentions "the steady streams of emigra-  
tion which carry our Yankees south and west,  
and fill their places with Canadians and Irish-  
men."

A recent calamity in the town of El Dorado,  
Kansas, carries with it a warning to all growing  
places not to house their prisoners and fire ap-  
paratus under the same roof. A building there  
used as a jail and fire-engine house was set on fire  
by a drunken prisoner. Whether there was a bar-  
room in the same building is not stated. The  
prisoner could not get out to give the alarm to  
the fire-engine company, because he was se-  
curely locked up in jail. If the firemen had  
been informed of the fire, they could not have  
rescued the prisoner, because their apparatus was  
on fire. The building burned down, and the pris-  
oner perished in the flames.

At a meeting of the Trustees of the Pennsylv-  
ania University, held lately at the office of Mr.  
Wharton Barker, degrees were ordered for ninety  
medical students and thirty-six graduates in den-  
tal surgery.

Mr. Frederick Fraley, from the Committee on  
Department of Arts, presented a report setting  
forth a plan for the education of women, by  
which women are to receive the same course of  
instruction as the male students, but at a different  
place and time; they are to be examined by the  
same examiners as the men, and to go through  
the same course of examination as the men, and  
receive degrees on the same terms as the male  
students. The report will be acted upon at the  
next meeting of the Board.

The English press generally discredits Lady  
Florence Dixie's account of an attempt to assassi-  
nate her. While affecting to believe that she  
thinks she was attacked and stabbed by two men  
in women's clothing, many of the London papers  
quote medical authorities as to the vagaries of  
persons subject to hysteria. An inquiry in the  
House of Commons as to whether the govern-  
ment would offer a reward for the arrest of the  
would-be assassins was greeted with roars of  
laughter. It is said that Lady Florence's friends  
believe that she was attacked, with the intention  
only of frightening her, however. It would be  
difficult to imagine anything more exasperating  
than to be laughed at after having undergone  
what she claims to have experienced.

The excavation for the foundation of the pe-  
destal for the statue of Professor Henry, which is  
to be erected in the Smithsonian grounds, was be-  
gun last Monday. The following is the pro-  
gramme of the unveiling ceremonies which will  
take place on the 19th of April. Music by  
Marine Band; singing by the Philharmonic So-  
ciety; unveiling of the statue by Chief Justice  
Waite, with appropriate remarks; address by  
President Noah Porter; closing prayer by Rev.  
A. A. Hodge, D. D., the President of the Prince-  
ton Theological Seminary. It is expected that  
the President of the United States will preside.  
The Executive Committee have asked General  
Poe, of General Sherman's staff to act as the  
officer of the day. The site for the statue is a  
small triangular space northwest of the  
Smithsonian Building, and only a short distance  
from it. The Philharmonic Society has accepted  
an invitation to arrange the musical portion of  
the ceremonies of unveiling of the statue.

Preparations are being made by the Camden  
and Atlantic Railroad Company for a heavy  
spring and summer business. New steel rails are  
being laid and the whole road-bed is being  
brought to the highest standard of excellence.  
The cars of the Camden and Atlantic Railroad  
are handsome and comfortable, and those requir-  
ing renewals have been greatly improved since  
last season. The Woodruff parlor cars, which  
are attached to all express trains, are luxurious  
and elegant. The "ninety minute" ride between  
the Delaware and the Atlantic, in the fine cars  
and over the smooth track of this Company, is  
now one of pleasure and not of fatigue. It will  
be of interest to visitors to Atlantic City to know  
that through trains on this road will run upon a  
very similar schedule next summer to that of last  
year, and that trains will continue to leave Vine  
street and Shackamaxon street ferries as hereto-  
fore. The greater part of the hotels in Atlantic  
City are now open, and are well filled and fre-  
quently crowded, with people of the best society  
of Philadelphia, New York and other cities, who  
are seeking health and rest in the invigorating  
atmosphere of this favorite resort.

## Farm and Garden.

A correspondent of the *Rural New Yorker*  
writes: "Tell your readers to put one pint of salt  
and one pint of soft soap (it ought to be farmer's  
soap) to ten gallons of water, and use it on cur-  
rents and gooseberries. I'll warrant them all  
crop. Put plenty of ashes—coal or wood—around  
the roots to increase the size of the berries."

CRIBBING HORSES.—Horses may be readily  
cured of the habit of cribbing by the following  
simple recipe: Get some cayenne pepper (pepper  
in pods will also answer the purpose), and boil it  
down until a strong decoction is produced. Wash  
the stall, manger and feed-box with the decoction,  
and if driving the horse, the neck yoke and  
wagon or sleigh tongue. Do this once a week for  
several weeks, and the horse will in time be  
weaned of his habit of cribbing. This remedy is  
said to be more effectual than the application of  
kerosene or tar to the manger, stall, etc., com-  
monly adopted in country stables.

GET RID OF THE CATERPILLARS.—A writer in  
the *Franklin Advocate* gives some hints that, if  
attended to, will save the farmer bushels of  
apples:

The cluster of eggs that may be found in apple-  
tree limbs should be picked off in order to pre-  
vent the hatching of the tent caterpillar. Just at  
this season is a good time to make a thorough in-  
spection of the trees, and a little attention will  
save time and labor hereafter. Last summer in  
riding through a portion of our country once  
noted for its fine apples and abundance thereof  
we were forcibly struck with the changed condi-  
tion of things. The trees were full of tent cater-  
pillars. We always feel sorry for the farmer who  
has so much to do that he can't find time to clean  
off the caterpillars.

We have many inquiries as to the practice of  
planting out strawberries on ridges, and as to  
what we think of it. In answer we say, that it is  
the poorest plan we know. They should be set  
on a level, or, if anything, a trifle below the level,  
so that they will get the benefit of every rain, and  
too, so that much will lay around them without  
being so easily blown away, as it is from ridges.  
Another inquiry is: Will it do to plow a fur-  
row and throw manure in the bottom, and plow a  
furrow over this, and on this set the plant? Yes,  
if manure is well rotted. Subsoiling is always  
beneficial if not thrown on to the surface; in fact,  
we have known plants to succeed well on subsoiled  
land that was so poor that it previously yielded  
but poor crops.—*Fruit Recorder.*

A correspondent of the N. Y. *Tribune* says:  
"Fat hens are proverbially poor layers, and when  
age and obesity are combined, the birds often  
think they lay when they don't, and cackle, and  
even carry the hallucination so far as to become  
broody. This is one of the many curious little  
incidents occurring in poultry-keeping which are  
interesting as phenomena, but which cannot be  
explained except on general principles. Fatness  
and reproduction are incompatible as a rule,  
especially with hens after their first year. A  
"very fat" hen over two years old had better be  
utilized in the soup-pot or on the roasting-spit.  
Carbonaceous food, like corn, should be adminis-  
tered to adult fowls quite sparingly, unless the  
object be to fatten them. Oats, buckwheat, vege-  
tables, and plenty of broken bones or oyster  
shells is the food for laying hens."

SELECTING ORCHARD TREES.—The *Practical  
Farmer* advises intending purchasers as follows:  
"Nurserymen know what purchasers will not  
believe, that short, stocky trees are better for an  
orchard, more likely to live, come quicker into  
bearing than tall, slender trees, whether apple,  
peach, pear, plum, or cherry. The reason is sim-  
ply this: tall trees in the nursery rows for some  
reason get the start, overtop and overshadow those  
that started later; the sap of the tree consequent-

ly pushes its growth upward and into foliage  
while the roots are long, slender and few, conse-  
quently it does not bear transplanting as well or  
do as well after being transplanted, as was ex-  
pected from its fine appearance in the row. Stocky  
trees on the contrary, being overshadowed  
make a shorter growth, with branches and foliage  
nearer the ground, with numerous short roots  
that do not waste their substance in bleeding or  
by absorption from the soil, that cause the tree to  
start off in a rapid growth and outstrip its slender  
rival, and also come quicker into profitable  
bearing."

Root crops for cattle are most popular in this  
country with English farmers. They come over  
here with their English notions, and it takes a  
long while to breed them out. Roots serve a good  
purpose in moderate quantities, but on a large  
scale they are so bulky that they cost too much  
in the labor of handling and feeding. In England  
they cannot raise corn—here we can, and because  
of it roots can be largely dispensed with. The  
English-American farmers will, of course, stick to  
roots, just as Englishmen stick to royalty and  
pounds, shillings and pence, but their boys will  
not. They learn better.

Fowls suffer in confinement as much, perhaps,  
from neglect of owners as from the confinement  
itself. They need exercise, and this can often be  
provided by presenting regular inducements to  
scratch, which is a natural operation. Hang up a  
bundle of grain or ears of corn, so that they can  
just be reached, and they will get some exercise,  
and those who look on will get some fun. Also  
hang up cabbages, onions, a beef-head, or parts of  
one—almost anything they like to eat, and keep  
their premises covered with litter. They will  
find the grain and will "fine" the litter, and the  
ground will be benefited. But their yards should  
be of ample size in any case. The chief failures  
with poultry are due to neglect of their needs.

## Books and Periodicals.

STUDIES OF NEGLECTED TEXTS. By Charles  
Robinson, D.D., Pastor of Memorial Church,  
New York City. For sale at depository, 1512  
Chestnut street, Phila. Pp. 329. Price, \$1.25.

This is a solid volume, containing twenty-nine  
sermons selected from those delivered in the  
course of ordinary pastoral work, and yet, as the  
author says, founded upon passages of Scripture  
seldom chosen from the pulpit. The discourses  
are sound and instructive, and will be a great  
help to those who study them.

THE HIGHWAYS OF LITERATURE; or, What to  
Read and How to Read. By David Pryde,  
M. A., LL. D., F. R. S. E., F. S. A. Scot. Head  
Master of the Edinburgh Ladies College; Lec-  
turer on History and English Literature in the  
Watt Institution and School of Arts, etc. New  
York: Funk & Wagnalls, Publishers, 10 and  
12 Dey street. Pp. 156. Price, 15 cents.

COLIN CLOUT'S CALENDAR. The Record of a  
Summer: April—October. By Grant Allen,  
author of the Evolutionist at "Large," "Vig-  
nettes from Nature," etc. New York: Funk  
& Wagnalls, Publishers, 10 and 12 Dey Street.  
Pp. 226.

These two books are the contributions for  
March 26th and April 9th of the Standard Lib-  
rary, which is designed to supplant bad literature  
by supplying something better. We commend  
them to the public.

HOLY VOICES. For the Sunday-school and other  
services of the Church. By Rev. Edward S.  
Lorentz and Rev. Isaiah Baltzele. Dayton, O.:  
W. J. Shuey. 1883. Pp. 259.

We have received a copy of this work from the  
United Brethren Publication Society, where it  
can be had at 35 cents per copy.

ST. ULRICH; or, Resting on the King's Word.  
By E. A. W. Philadelphia: The American  
Sunday-School Union, 1122 Chestnut Street;  
New York: 8 and 10 Bible House. Pp. 93.  
Cloth. Illustrated. Price, 75 cents.

This is one of the most interesting little books  
we have read for a long while. It is of the kind  
we would buy for a Sunday-school library—for  
we are sure it would interest, instruct and help  
the children.

SEBA'S DISCIPLINE. By Marie Oliver. Boston:  
D. Lothrop & Co. Price, \$1.50.

This is the third volume in the series of which  
the preceding issues are "Ruby Hamilton" and  
"Old and New Friends." The same characters  
run through each, changed and ripened, how-  
ever, by the current of events, and showing the spiri-  
tual development which comes through experience  
and suffering. "Seba's Discipline" is a leaf  
from the book of every-day life, and the trials  
which constituted that discipline are such as occur  
to many. But the interest of the book does not  
lie altogether in the story. Wrought into it are  
certain truths and lessons which the writer skill-  
fully impresses upon the minds of her readers,  
and which can only serve to round out and per-  
fect the lives of those who heed them. They  
teach that no earthly affliction or trouble is with-  
out its proper use, and that it is only through  
spiritual discipline that the whole being becomes  
purified.

HARPER'S MAGAZINE. Contents for May,  
1883: "The Sisters," from a painting by E. A.  
Abbey, frontispiece; San Francisco, illustrated,  
by William Henry Bishop; The Treaty of Peace  
and Independence, II., illustrated, by George  
Ticknor Curtis; The Singer, a poem, by Herbert  
E. Clarke; Nehemiah's Plan, a story, by Kate  
W. Hamilton; The National Academy of the  
Arts of Design, and its Surviving Founders,  
illustrated, by Benson J. Lossing; A Castle in  
Spain, a novel, part I., illustrated; Galatea,  
a poem, by Elizabeth Stuart Phelps; Roman Car-  
nival Sketches, illustrated, by Anna Bowman  
Blake; Anthony Trollope, with portrait, by Wal-  
ter Herries Pollock; The Middle Colonies before  
the Revolution, by John Fiske; Fresh Air in  
Summer, by Titus Munson Coan; The Brooklyn  
Bridge, illustrated, by William C. Conant; Art  
Study at Home and Abroad, by John W. Weir;  
The Oldest Friend, a poem, by Louise Chandler  
Moulton; Editor's Easy Chair; Editor's Literary  
Record; Editor's Historical Record, and Editor's  
Drawer.

Subscription price, \$4.00 per year.

LITTELL'S LIVING AGE. April 14th, 1883.  
Contents: A Few Words about the Eighteenth  
Century, Nineteenth Century; Under the Snow,  
Macmillan's Magazine; Miss Burney's Own  
Review; The Three Strangers, Longman's Maga-  
zine; Queen Victoria as Goddess, Startling Po-  
etry, and The Conditions of "the Grand Style,"  
Spectator; The Characteristics of Crowds, Queen;  
and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages  
each, or more than 3,300 pages a year, the sub-  
scription price (\$8) is low; while for \$10.50 the  
publishers offer to send any one of the American  
\$4 monthlies or weeklies with the LIVING AGE  
for a year, both postpaid. Littell & Co., Boston,  
are the publishers.

THE LADIES' FLORAL CABINET (New York)  
for April has, for its opening article, a poem en-  
titled "In April," which is one of Eben Rexford's  
best efforts, its very rhythm being suggestive of  
"song and sunshine, and all sweet things that sum-  
mer brings," and very fittingly introduces the

good things that are offered in the pages that  
follow.

C. E. Parnell contributes a very useful article  
upon "Lawn," that much-neglected portion of  
our home surroundings, giving directions to start  
a good lawn, and how to care for one when pro-  
cured.

No. 7 of the "Wonders of the Vegetable King-  
dom," in this number, treats upon Plants, as  
Chemists.

E. D. Sturdevant, a successful grower of rare  
Water-Lilies, describes the "Egyptian Lotus," a  
large illustration of which is given, and his man-  
ner of growing this beautiful plant, which he  
considers as easily managed as our American  
species.

"Wild Flowers," another topic interesting to  
all readers, is written by one whose familiarity  
with the natural flora of the New England States  
enables the subject to be understandingly handled.

Besides the floral articles, there are original  
stories and poems; and its illustrated designs,  
which are prepared especially for this magazine,  
are considered by the ladies as one of its chief at-  
tractions.

In the Housekeeping Department, "Plain Di-  
rections for Making Delicious Bread" are given  
in detail, and are prepared by one who gives the  
reader the benefit of the result of her own experi-  
ence.

As before stated, any of our readers may have  
a copy of the CABINET for examination at half  
price (six cents), by mentioning this paper.  
Address, Ladies' Floral Cabinet, 22 Vesey street,  
New York.

## Married.

On the 29th ult., at the house of the bride's  
parents, by Rev. S. M. Roeder, Prof. Henry F.  
Bitner, A.M., of the Keystone State Normal  
School, Kutztown, Pa., to Miss Cora K. Murray,  
of Centre Hall, Pa.

On the 1st ult., by Rev. A. R. Kremer, assist-  
ed by Rev. Mr. Long, Mr. R. Wm. Riley, of near  
Martinsburg, to Miss Mollie L. Nicely, of Mid-  
dleway, W. Va.

## Obituaries.

DIED.—Jan. 30th, 1883, at Millersville, Lanc-  
aster county, Pa., Mrs. Fannie Peters, relict of  
Abraham Peters, in the 81st year of her age.

Mrs. Peters was an estimable woman, possess-  
ing many noble qualities of head and heart. She  
was a faithful mother to her large family of chil-  
dren, a true help-meet to her faithful and genial  
husband, and an interested and devoted member  
of the Church. In her death the Reformed  
congregation of Millersville has lost not only one  
of its oldest but best members. A large concourse  
of people, relatives, neighbors and friends, were  
present at her funeral. She was gathered into  
the heavenly fold, after having lived a long and  
useful life upon the earth.

Eva Ellen, only daughter of Lemuel and Vir-  
ginia Sine, departed this life March 30th, 1883,  
aged 10 years, 4 months and 6 days.

She was a remarkable child, one of more than  
ordinary sprightliness. She was given to the Lord  
in infancy by baptism, and her parents were not  
faithless in performing the solemn vows they  
took upon themselves at the time of her baptism,  
to train their child in the nurture and admonition  
of the Lord. She was very fond of reading, but  
not "novel" reading. She knew that such was  
no food for the mind, and that the soul required  
more than that. She was fond of her Bible. Out-  
side of this her selections were of the first-class  
reading. I must not omit in this brief notice  
that the subject of this notice, young as she  
was, was strongly attached to the MESSENGER.  
She prized it highly; it was a welcome visitor to  
her home. She was the first one of the family to  
peruse it. From this last consideration I deemed  
it proper to announce her early death through  
the columns of the paper she esteemed so highly  
while yet living.

Mrs. Wetzel, wife of Reuben Wetzel, living  
two miles south of Jamesport, died Saturday,  
March 24th, aged 43 years.

From early life she was a consistent Christian.  
Raised a Methodist, she transferred her relation  
to the Reformed Church, upon her marriage in  
1862; and on coming to Missouri, from Pennsylv-  
ania, in 1870, she joined the Presbyterian  
Church, in 1876. The deceased was the affection-  
ate mother of eleven children, the youngest an  
infant, all but one surviving to mourn her loss.  
She was devoted to her home, looking forward to  
a long life of comfort in the new house, just  
occupied the past winter. But she has gone to a  
better mansion, and the bereaved husband and  
children may look forward to a happy reunion.  
She was a reader of the MESSENGER for about  
fourteen years.

DIED.—Near Loudon, Mercer county, Pa.,  
April 3d, Mrs. Magdalena, wife of Michael R.  
Uber, aged 71 years, 4 months, 23 days.

DIED.—In Dubois Pa., April 4, 1883, Myrtle  
Josephine, only daughter of Joseph and Ermina  
Benz, aged 2 years, 1 month and 25 days.

The death of this bright and interesting little  
girl, from strangulation during a siege of whoop-  
ing cough, was peculiarly sad and unexpected.  
But the suffering was brief, and when over she  
was the picture of lovely, innocent childhood  
fallen asleep. How comforting the words of the  
Saviour in such sad circumstances: "She is not  
dead, but sleepeth."

## Acknowledgments.

The following monies were received for Mis-  
sions in Goshenhoppen Classis:

Received from Rev C Z Weiser, per Mil- ton Fluck,
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## PHILADELPHIA MARKETS.

## Wholesale Prices.

MONDAY, April 16, 1883.

**FLOUR.**—We quote superfine at \$3.25@3.75; winter extras, \$3.70@4.25; Pennsylvania family at \$4.87@5; Ohio and Indiana do. at \$5@6; St. Louis and Southern Illinois do. at \$5.25@6.15; Minnesota clear at \$5.25@5.50; do. straight at \$5.50@6.25; do. patent at \$6.75@7.50, and winter patent at \$6.15@6.90, as to quality. Rye flour was quiet, with small sales at \$3.62@3.75 for Pennsylvania.

**WHEAT.**—Sales of car lots No. 2 red in elevator, with \$1.22 bid for long berry red in grain depot; \$1.17 bid and \$1.18 asked for No. 2 red April; \$1.18 bid and \$1.19 asked May.

**CORN.**—Sales reported comprised 600 bushels steamer on North Pennsylvania track at 66c; 600 bushels Delaware sail yellow track at 67c; 1200 bushels sail mixed in elevator, early, at 65c, closing at 64c asked, with 64c bid and 64c asked on call for April.

**OATS.**—Sales reported comprised 2 cars rejected white at 54c; 1 car choice do. do. at 55c, with No. 2 mixed quoted at 53c@53½; 3 cars No. 3 white in Twentieth street elevator at 55c; 1 car do. do. track at 55½c; 5 cars No. 2 do. at 56@56½c.

**RYE** was scarce and nominally steady at 67c for Pennsylvania.

**GROCERIES.**—Raw Sugars were dull and nominal at 7@7½c for fair to good refining muscovades. Refined were quiet and steady at 8½c for granulated; 8½c for crystal A, and 8½c for confectioners' A. Molasses was neglected and wholly nominal at 31@32c for 50-test, as to port.

**PROVISIONS.**—We quote Mess Pork at \$19.50; shoulders in salt, 7½c; do. smoked, 8½@9c; pickled shoulders, 8½@9c; do. smoked, 9½@10c; pickled bellies, 11½@12½c; smoked salt bellies, 12½c. Loose butchers' Lard, 11½c; prime steam do., \$11.50@11.60; city kettle refined, 11½@11½c. Lard stearine, 11½@11½c. Oleo do. 9½@9½c. Extra India Mess Beef, \$27, f. o. b.; city family do., 16; packet do., 15. Beef hams, \$22@23; Smoked Beef, 14@15c; sweet-pickled hams, 11½@12½c. Smoked Hams, 13@14c. City Tallow, in hds., 8½@8 5-16c; country cakes, 8@8½c; do., solid in barrels, 7½@8c.

**BUTTER.**—We quote Pennsylvania fresh creamery extras at 30c; do. firsts, 25@27c; Western do. 28@29c; do. firsts, 23@25c; June, 1882, creamery, 10@15c, as to quality, chiefly 10@12c. Imitation creamery, 17@22c; Bradford county new extras, 25@27c; York State fresh dairy extras, 24@25c; do. fair to good, 20@22c; do. Western dairy extras, best here, 14@15c; do. firsts, 10@12c; common shipping grades, 9@10c. Prints, fancy, 35c; do. firsts, 30@35c; do. seconds, 25@28c.

**CHEESE.**—We quote New York full cream choice at 15c; do. fair to good, 14@14½c; Ohio flat fine, 14½@14½c; Pennsylvania part skims, choice to fancy, 9½@10c; do. fair to prime, 8½@9½c, and full skims, 5@7½c, as to quality.

**POULTRY.**—We quote extra Chickens at 19@20c; do. choice, 17@18c; do. common and medium, 14@16c.

**EGGS.**—Sales on 'Change in round lots at 19½c. up to 20c for extra near-by and Pennsylvania stock; closing at 20c bid and 20½c asked; Western extras were offered at 20c, with 19½c bid. Jobbing prices as usual were 1c higher.

**PETROLEUM.**—The market continued quiet at 8½@8½c, as to test, for refined in barrels, and 10½@11c for do. in cases, as to brand.

**HAY AND STRAW.**—Quotations were \$16 for choice York State, exceptional lots reaching \$17; \$15 for No. 1, and \$12@14 for poor to fair. Rye straw was dull at \$12@12.50.

**SEEDS.**—Clover was scarce and wanted at full prices. Sales of 25 bags old at 14½c and 50 bags new in lots at 15c for good, up to 15½c for fancy, the latter an extreme for wholesale trade. Sales of 500 bushels choice Timothy at \$1.85, quoted at \$1.75@1.85 for good to choice. Flax was firmly held at \$1.55 for pure.

**FEED.**—Sales of 1 car ordinary do. at \$18.50; 2 cars good do. at \$19, and 1 car fair white mid-dlings at \$20 on track.

## Live Stock Prices.

The receipts for the week were: Beesves, 2600; sheep, 7000; hogs, 3300. Previous week, Beesves, 2400; sheep, 9000; hogs, 3800.

**BEEF CATTLE** were in poor demand and prices were unsteady. A few choice steers sold at 8c. Quotations: Extra, 7½@8c; good, 7½@7½c; medium, 6½@7c; common, 5½@6½c; fat cows, 4½@5½c; slippery do., 3@4c.

**CITY DRESSED BEEVES** were in fair demand and closed at 8@11½c, the former rate for common cows, while Western dressed sold well up and closed at 9½@10½c.

**HOGS** were in fair demand and prices continued steady. Quotations: Extra, 11½@11½c; good, 11@11½c; medium, 10½@10½c.

**MILCH COWS** were rather inactive at \$35@70. **SHEEP** were in lighter supply, and prices, in sympathy with the West, advanced ½c. Quotations: Extra, 7½@7½c; good, 7@7½c; medium, 5½@6½c; common, 4½@5½c; fat lambs, 5@8½c; Spring do., \$4@8 per head; veal calves, 4½@8½c.

ONE OF THE FIRST EFFECTS produced by these hypo-phosphites is a general increase of nervous energy, with a feeling of ease and comfort. The second effect is an increase of appetite; digestion is improved and the bowels become regular in their action. The quantity and color of the blood is increased; respiration is controlled, a better expansion of the chest is observed, cough improves, easy expectoration is produced, night perspiration diminishes, the face becomes fuller, the lips red, the hair and nails grow, and, in children, the teeth, showing the importance of the hypo-phosphites (Vitalized Phosphites) on the organs of nutrition. Dr. TAYLOR, London "Lancet." VITALIZED PHOSPHITES manufactured by F. CROSBY CO., 666 Sixth Avenue, N. Y. For sale by druggists, or by mail, \$1.00.

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# Spring, 1883,

AT

# John Wanamaker's.

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Satins of eighteen colors have come at \$1.25. Already we had satins at 75 cents and \$1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

Gros de Suez (Gros de Londres is the very same) is a fine-ribbed silk with a heavy rib here and there. The effect is rather of heavy ribs made apart upon a flat surface. One of the new silk fabrics, which seems likely to be a favorite. In the new colors, of course; \$1.35.

More of the same \$1.25 black rhadame for \$1.

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We are fortunate in pongee silks. The new tariff is going to let them down a trifle; and we have probably discounted the change, \$9.50 to \$11 a piece of about 20 yards.

We "sponge" pongees without charge, if the buyer prefers. Sponging takes out a little of the stiffness of the silk, but improves rather than hurts the lustre; but, of course, the object of sponging is to make it unspottable by water.

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